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A TREATISE OF THE TWO SACRAMENTS OF THE GOSPELL: BAPTISME AND THE SVPPER OF THE LORD.

BIBL. CANT. ACAD.

Divided into two Parts.

The first treating of the Doctrine and Nature of the Sacraments in generall, and of these two in speciall; together with the Circumstances attending them.

The second containing the manner of our due preparation to the Receiving of the *Supper* of the Lord; As also, of our behaviour in and after the same.

Whereunto is Annexed an Appendix, shewing; First, how a Christian may finde his Preparation to the *Supper* sweete and easie: Secondly, the causes why the *Sacrament* is so unworthily Received by the worst; and so fruitlesly by the better sort: with the Remedies to avoyd them both.

The second Edition.

By D.R.B. *of* Divin. *Minister of the Gospell.*

Math. 3.11. *I indeed baptise you with water, but he that commeth after me, who is worthier than I, he shall baptize you with the Holy Ghost, &c.*

Esay 25.6. *And in this mountaine shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things, &c*

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TO THE HONOVRABLE AND MY GOOD Lady, the old Lady *Barington*, Grace and Peace.

MADAM,

FOr ſundry cauſes this Treatiſe of mine ſeekes your Patronage. One is, That intereſt of love and reſpect, which a long time (not my ſelfe alone) but ſundry of our name and Tribe have received from your Ladiſhip. Another is, your loving acceptance of ſuch former ſervice of mine to God and his Church in this kinde, as hath privately come to your hands: wherein you have ingenuouſly profeſſed your ſelfe to be a dayly travailer with ſome fruite. Likewiſe that honourable eſteeme which I have ever borne, and beare to the memory of that noble and worthy Knight your deceaſed husband, was not a little moment in my thoughts: Not to ſpeake of my acquaintance with ſome of your religious Race, of whom I ſay the leſſe, as perſwaded that they ſeeke the praiſe of God, and not of man. Beſides all theſe, I adde this: That my hope is, that from your patronage and protection, ſome of your owne ranke, and more of your inferiours, (who looke after bookes as much for the grace and allow-

ance of their betters, as for the worth of their matter) might by reading thereof, be drawne to love them for the true good which they have gained thereby.

Yet I muſt not deny, but there is a greater motive than all theſe: ſeldome have I ſeriouſly converſed with your Ladiſhip at any time, but I have obſerved ſome careſulneſſe in you, to be ſetled upon ſome good evidences which might ſecure you of pardon, and favour with God. A ſolemne object! I confeſſe, the very thought whereof as you may bleſſe God for, ſo much more you ſhall have cauſe to praiſe him, in vouchſafing you! Which ſhall come to paſſe, if (as alway, ſo) eſpecially in this laſt act of your life, you ſhall give all diligence by reading, meditation, and prayer, to make it ſure to your owne ſoule. My deſire therefore being, that I might conferre ſomewhat hereto; and ſithence God hath caſt your eye and affection upon my labours, (which doe chiefly ayme at this marke) I beſeech the Lord ſo to guide your ſpirit in your peruſall thereof; That (whatſoever you paſſe over beſides) you may take ſpeciall marke of thoſe grounds of Humiliation, ſelfe-deniall, and faith, which moſt concerne the maine point of aſſurance. Neglecting no occaſion, if by any meanes you may attaine to the reſurrection of the dead, and the whilſt may be ſatisfied with peace and joy through beleeving. That ſo, your heart dayly growing more tender, and confident upon the bare word of the promiſe (you neede no other ſupport) your whole heart and converſation may be moulded into a new creature, according to the meaſure of mercy!

I will not delay you with diſcourſe about the contents of the enſuing Treatiſe; that were but to prevent both the Epiſtle following, and the Booke it ſelfe. As touching helpes for your comfortable receiving (which I have noted you to ſpeake ſeriouſly of) I cannot doubt but your

Ladiſhip hath many, (though I know not any who have travailed in this kind with me, to unite the full doctrine and practiſe of the Supper in one.) But for as much as it is behoovefull upon ſuch occaſions, not onely to heare in publique, but alſo to have ſome reall ſubject at hand which may preſent the Truth to a deſirous heart; and releeve memory; therefore I doubt not but this Treatiſe may adde a furtherance thereto. If, as the Lord hath with much labour and 6 or 7 yeares, thoughts (at times) now brought this poore fruite to the light, ſo he pleaſe to adde a ſutable ſucceſſe unto it, in his peoples practiſe: I ſhall have no cauſe to repent me. It is the Lord, who as hee is tyed to none of our tongues or pens, ſo yet hath bound himſelfe to our faith, prayers and diligence. To whom therefore commending the iſſue of your Ladiſhips endeavours herein, together with the proſperity of your ſelfe and yours, an happy end of your long pilgrimage, and peace to *Iſrael*, I reſt

Your Ladiſhips

bounden D. R.

To the Iudicious and vvell affected Reader.



OOD Reader, I have ever esteemed the Lord Iesus, the new birth and nourishment of his Church, to be (of all other Arguments and Treatises of Divinity) the most eminent and essentiall, either for such as preach and write, to insist upon; or for those that heare and reade, to improoue to themselues, by knowing and beleeving. And sithence our good God hath not contented himselfe to vouchsafe to his Church this great gift of Christ, onely by the word of promise: (which yet being grounded upon such unshaken Foundations, as his owne decree, the death of his Son, and the faithfulnesse of his dispensers, might well claime the obedience and consent of faith at our hands) But also hath added the Sacraments as seales of this his covenant, and as the utmost assurance of his good meaning; moreover annexing the Spirit of promise and of seale, to them both, for the better applying to each soule in particular, his part in these good things which hee hath beteamed her: I have thought it fittest (having now leasure more than enough to chuse my argument) to light upon this, of Christ Sacramentall: as giving me hope of doing the most comprehensive good, and becomming most advantagious to the Church of God, both for the understanding and use of that doctrine.

Every man desires to have that which he buyeth or enjoyeth, when the commodity is at the best: When men would either shew or buy wares or cattle in the Market, they desire to set them forth at the best, and when they are in best case to attract buyers. Wee love to behold the faces of them wee love, when they are at the best, for

health

health of body and spirit: and if wee were as wise to improove every thing to the best, as wee are willing to get it at the best; sure it is, we loue to get nothing at the worst, which may be come by at the best. Now then the Sacraments exhibite Christ (as I may say) at his best: And as Pharaoh's *daughter is invited to come and behold* Salomon, *when he was clothed with all those costly ornaments and glory, wherewith his mother made him glad on his crowning day; so doe the Sacraments offer Christ a greater obiect than* Salomon *even in his best Grace, in the richest and royallest robe of his righteousnesse, in the best of his Peace, joy, and contentation which God can bestow him in. Whose heart should not then esteeme him at this best of his, with best judgement and affection? Not by foolish or Popish comparison of one ordinance with another; but by considering that each ordinance with another is better than another alone, and so the Sacrament with a word, is aboue the word alone, because it containes the word, and hath more besides in it, even Christ at his best, in the fulnesse, length, depth, and all treasures of breeding and nourishing grace, not onely in himselfe, but made over to my soule by the Father, grace for grace to me: my Wisedome, Righteousnesse, Sanctification, and Redemption.*

Alas! deare friends! What were the knowledge of this Lord Iesus, as he is onely the second person in Trinity and the eternall word of the Father? If the depth of that mystery contained in Heb. 1. 3. *(To wit, that Christ is the brightnesse of the Fathers glory, and the ingrauen forme of his person) were fully vnderstood by a man; (as who doubts but such knowledge were excellent? (yet alas! it falls short of that excellent knowledge which* Paul *speakes of,* Phil. 3. 10. *Of Christ Iesus my Lord, who hath giuen himselfe for me, loued me, by which the world is crucified to me, and I to it; this onely is that to which all other is dung and drosse. Nay further, put case I knew him, as the true Mediator, in all three offices, and namely the true onely Priest and satisfier for the sinnes of the world: Were this that excellent knowledge of all other, except he were crucified also in the eye and to the spirituall gaine of my soule, as my Lord and God, and as my satisfaction, and the treader of the wine-presse of the fierce wrath of God,* Esay 63. 1, *that the anger of God might be pacified to me? No verily. Nay lastly, put case this knowledge of Iesus Christ my satisfier, could possibly be severed from the knowledge of him my Sanctifier also: and that Christ my birth, could be diuided from Christ my Nourishment; my support, health, growth,*

and fruitfulnesse; could this knowledge be counted the most excellent? Were it not a rending (rather) of one peece of Christs garment from another, yea a pulling of one especiall part of him from my soule, and breaking of so precious a Diamond in peices? What excellent things then must those be, which present the Lord Iesus in all these three, the beauty of his person, the benefit of his satisfaction, and the grace of his Sanctification; and that to me, with seazin and delivery? That offer him (as I said) at his best? This doe the Sacraments, and therefore of how great esteeme should they be in the Church of Christ?

I confesse, if I presented Christ to thy view (good Reader) in those darke Sacraments of the Old Testament, or no otherwise than Iohn Baptist could, I should bring thee a bargaine at the worst hand. For although Christ were in them also, yet with such poore convincement, that I may safely say: The body of receivers, who beheld the covenant of the Law as a covenant of workes and Righteousnesse thereby; did receive the Sacraments as a curse rather than a blessing upon themselves: and bred worse blood in themselves thereby, than before they had. For why? They renouncing the right covenant of Righteousnes whereof they were seales, (as it is sayd, that Abraham receiued circumcision as a seale of it) and mistaking the law, as if it required a possible obedience from them, to merit life; what did they but curse themselves and say, Cursed be he who thinkes he can abide in all things written in the booke of the Law to doe them? And not being able to doe them, but deluding themselves, and taking the Sacrament upon it; what did they in effect, but seale up that curse to themselves and their seede? But lo, in the Sacraments of the Gospell, is offered thee a better ministration of the spirit of the Lord Iesus, in the seales of that righteousnesse which comes by faith, and therefore a curse is turned into a blessing. For as the covenant is, which thou commest in, so is the seale which thou receivest, both are blessed, and thou comming in faith unto them, receivest from God a blessing under seale: so that he hath blessed thee, and thou shalt bee blessed. And is not this the Lord Iesus at his best?

Moreover, if I presented thee onely Iewish Sacraments, what great thing should I offer thee? Surely Christ in a darke corner, circumcision in a private family, the Passeover in an household by it selfe: But lo, I present Christ unto thee not with a veile before his face, which is obscure: but in a mirror, with open face, transforming

thee

thee from glory to glory. I say a Christ Sacramentall, not offered by a Priest to God in a Masse, and in a corner of the Church, with a boy to mumble an answere, but in the open view of his Church and assemblies of his Saints. Looke not here for Popish, Anabaptisticall, Brownisticall, or Schismaticall Sacraments, huddled up by a false Church in their houses, barnes, or corners, (though I taxe not corners where the Church is present, as the Martyrs were in woods:) but in the midst of his people, where Christ the Lord of Sacraments, is present with his owne, met in his name, even in the beauty of his holinesse. So that as he suffered not in a corner of heaven, or earth, but upon an hill before his Church, and refused not the world to bee witnesses; and was lift up as the Serpent in the wildernes, in the publike view of his people; so that thou professest to be a dove of his flocke, and one of the youth of his wombe, Psal. 110. mayst fly to his loover and windowes, and come into his Temple with frequency as the dew falls upon the grasse, saying, How amiable are thy Tabernacles O Lord of hosts! My flesh longeth, and my feete desire to see and stand in the courts of thine house. Even in the chambers of my Mother! and in the Garden of thy Spices, even there give mee thy love: There let thy Northwind of Prayer and blessing blow thy favour into my nostrils, that after thine ointments powred out there, the Daughters may follow thee. And is not this, Christ at the best?

But to proceede a little in this argument (for I have locked my selfe out of the hall, and therefore must stand a while in my porch rather than no where) what better proofe of the Lord Iesus at his best, than this, that he is offered to thee in no lesse mysticall union for the end of a more mysticall one? I meane as united to poore Bread and Wine, that he might also unite himselfe in the whole grace of his Sacrifice to thy soule & body? What better & easier conveyãce couldst thou wish than this, for so feeble & weake a spirit as thine is? When once that people which followed Christ sitting upon an Asse-colt, and riding as a King to Ierusalem, cryed Hosanna, and sayd, Blessed be he that cõmeth in the name of the Lord: Thinke we not that they saw Christ at the best? Why did they else, (except they had beheld his spirituall Kingdome) cut downe Palmes and strew them in the way, stripping themselves of their garments, to set him thereon? Surely they were not so offended at the meanenes of his palfrey and baseneſſe of the out side, that they saw in this his riding, a cleere representation of his glorious grace, and the Majesty of his person. So shouldst thou, in this union of Christ with base crummes of bread or drops of wine, behold a

more

more ſpirituall preſence of Chriſt, who careth not for ſuch creatures; but for thy ſoule; and being farre from ſtumbling at the baſeneſſe of the Aſſe, or Elements, raiſe vp thy ſoule to a more heavenly ſenſe, of the Lord Ieſus comming into thy heart and ſpirit, bringing thee to God, and leading thee to the fountaine of thy bleſſednesſe in a farre cloſer manner than ever Adam was. And is not this union, the Lord Ieſus at his beſt? yes verily.

From this Sacramentall union proceeds that exhibitive nature of Sacraments, carrying the Lord Ieſus into the ſoule of all the elect that communicate. For to what end is union Sacramentall, ſave that the Sacraments being thus poſſeſſed of the Lord Ieſus myſtically in them, might exhibite to all, and effectually carry into the boſomes of the elect, the power of this Lord Ieſus, and convey as Veſſels, channels and Pipes, that grace which they containe? I doe not meane that by vertue of the worke wrought, or by the force of Divine inſtitution, there is any naturall holineſſe put into them, or magicall power of inchantment, to take hold of the ſoule. No, in no wiſe: for how many thouſands are there both young and old, who after the enjoying of the Sacraments, doe put moſt woefull barres in their owne way, that the power of Sacramentall union might never come at them? So that when the Covenant comes to be diſpenced unto them, they fare as perſons utterly diſabled to receiue it. Nay, neither dare I thinke that by vertue hereof, its of abſolute neceſſity that all Elect Infants muſt receiue converſion of grace, iuſt in the act of their Baptizing: for what were this but to aſcribe more to the Seale than to the Couenant, yea, to invert their order, and to aſcribe greater power to an ordinance, (under which they walke 20 30, 40. yeeres careleſly, without diſcovery of any grace at all) rather than to the liuely power of the Couenant preached, and working from that time forth an apparant change? So that although in charity I am bound to thinke no other, ſave that all ſuch as receiue Sacraments duely, concurre with the grace of the Spirit for future improvement: Yet to tye the Lords hands behind him, and to make the Lord of Sacraments to become their underling, as if he had put himſelfe out of Authority and office, wholly to be ſubject to his Sacrament, what indignity were it for the ordainer? No not ſo: But ſo farre, ſo often, and where it ſhall ſeeme good to himſelfe, to make uſe of his Sacrament for the good of his Elect (for whoſe good they ſerve) there doubtleſſe theſe Ordinances doe both preſent and conferre the grace which is put into them. Elſe to what end ſhould they

have it, except they might convey it? Now summe up all, and answere: Is not the exhibitive power of the Sacrament, the Lord Iesus at his best? Is not a reall tender better than a bare signe, or a promise onely without performance? He that promiseth an hundred pounds to lend or give to his poore friend, and presently tenders the money, that he might be before hand, doth hee not lend or give at the best?

Nay more than this, not the Sacraments onely are thus exhibitive of Christ to the soule: But by vertue of the union I have spoken of, the Lord Iesus himselfe is there present (where his institution is duely observed) to be the Baptizer of his members, and to be the steward and nourisher of his family: that is, to bestow himselfe upon the soule. Touching Baptisme first, true it is, That our Lord Iesus himselfe never baptised any outwardly: howbeit as then, so much more now being ascended, he it is who in the outward Baptisme of the Minister, doth give gifts unto men, and doth still baptise all his, with the holy Ghost and fire. A poore sinfull man doth what he can doe; but further he cannot goe: Hee dives the infant into, holds it in, and receives it out againe from the water, baptising it in the name of the sacred Trinity. But this our great Baptist, he is all in all for the doing of the worke. It is he who casts in the salt of his divine healing power into corrupt and (of themselves) accursed creatures and Elements; its hee that removes the curse, death, and barrennesse of the waters utterly unable to engender; he takes off their base uncomelinesse, he darts and plants in them the efficacy of his owne death and resurrection both for merit of pardon, and of holinesse: he sanctifies and cleanses them, that they may become hallowed and purging instruments; And as a planter takes the sien of the Apple-tree, and pitches it into a Crab-tree stocke: so the Lord Iesus takes the pretious sien of his owne Righteousnesse, the power of his owne death and grave, the strength of his resurrection and exalting, and pitches both into water: so that water becomes Christ-water, Christs death and life, so that the soule is washt with the one, as the body with the other; The soule (by faith in the covenant) feeles her descent into the water, to become a spirit of diving her into the laver, and blood, and grave of the Lord Iesus: her being under the water, to become the spirit brooding and fructifying the water, to become a seede of life abiding in the wombe of the soule, to regenerate it to the life of Christ; Her arising up from the water, to become a spirit of Resurrection (as Peter *excellently*

speakes

speakes 1 Epist. cap. 3. verse 21.) and a baptising of the soule with the activity and raising of her up with Christ, from her death, grave, baseneſſe and misery, unto immortality and glory. Yea in all three the soule feeles the power of a new and omnipotent creation of her to God, ingrafting her in God, never to be pulled from him any more as at first. And as the Spirit whereby the Lord offered up himselfe was, so is the power of the same Spirit to the soule, begetting and renewing it; Eternall also: so that the never dying power of Baptisme keepes the branch of the vine thus once put in, to abide for ever ingrafted & planted into the person of Emanuell: so that himselfe the stocke shall as soone wither, as the soule which by faith is in him shall perish. No more baptisings shall neede than one, because Christ liveth in the soule, and recovereth her by his unrestrained influence, from all her swowning, decayes and wantings, to her former integrity: no more Barkes are required after shipwracke save this one. Now, if Christ himselfe in person (not the poore Minister with all his acts onely) be the true Baptist: canst be otherwise, but Baptisme must needes be the Lord Iesus at the best?

Lastly, to adde one word also of the Supper: The sinfull tongue and hands (I say not of a wicked Masse-Priest) but even the best consecrater of the Sacrament, that lives, cannot blesse sufficiently: But the Lord Iesus our steward, he is the Administer of it completely; hee is the true consecrater, yea the foode and feeder of the Soules of his owne, with his pretious body and blood unto eternity. None whom the Father hath given him to be his living ones, can decay, pine, or wither under his hand while he lives to make them Provision. Hee told his Disciples, he would eate and drinke no more of the fruite of the Vine, till he dranke it in the kingdome: meaning, till he spiritually without mouth or hands, did present himselfe with his Church Sacramentally, there to feede them: But in that sence hee promised to drinke it with them to the worlds end. He it is then who as the Master of the feast and the feast also, welcometh, provideth for, and encourageth his guests to eate good things, and to delight in fatneſſe: He it is who not onely in the Ministers person still consecrateth, but by his might and strength, derives all his blood, spirit, marrow and nourishment into the bones and veines of his poore members, by this union with the elements; whereby he saveth and sustaineth all his true borne ones that cry after his brest and succour, he cannot suffer them to lacke. And as himselfe in divers phrases expresseth, he feedes them in his Pastures, leades them to the waters, hee cherisheth them as

his

his ſpouſe, nouriſheth them as his branches, and by him as the doore, they goe in and out, finding paſture. For he hath made himſelfe one with bread and wine, that man not living by bread onely, but by every word that proceedeth out of the mouth of God: may, in and by theſe Elements, draw a ſecret foyſon and increaſe to the ſoule, and be therein ſuſteined with faith and the fruits, as after in the Treatiſe (God willing) I ſhall more fully declare. He whoſe fleſh once eaten is immortall, yet offers himſelfe often for the releefe of dayly defects. And is not this the Lord Ieſus at his beſt in this Sacrament alſo?

Endleſſe it were to recite all which might convince thee of this excellency of Chriſt Sacramentall. Who would not confeſſe that friend to ſhew his love at the beſt, who ſhould moſt draw neare to him in his greateſt troubles? And is not Chriſt Sacramentall for the nonce? To what end then doth he offer thee his blood, and bid thee drinke it, ſave to conforme thee to a ſweete meekeneſſe of ſpirit in ſuffering, and to a fellowſhip in all his afflictions, with confidence of overcomming in his ſtrength? Againe, if a man ſhould promiſe to doe thee a kindneſſe, wouldſt thou not interpret his kindneſſe at the beſt, if it lay in ſuch a kind, as ſhould ſupply thy peculiar want? What kindneſſe is counted of, like that which is moſt ſeaſonable? That which releeves not ſome defect, may be thought ſuperfluous: Even ſo is Chriſt Sacramentall, a releefe of each ſoules perſonall, peculiar diſeaſes, wants, decayes, diſtempers. Like to the man of Baalſhaliſha, 2 King 4. 42. who brought loaves of Corne and Preſents to the Prophet, when there was a neceſſity of famine, and a multitude to be fed. But I end in a word: Wherein can it more cleerely appeare that the Lord Ieſus is offered thee in the Sacrament at his beſt, than in his bleſſed fulneſſe? If thou ſhouldeſt viſite thy friends houſe, tell me when ſhouldſt thou moſt thinke thou cameſt at the beſt, than in the middeſt of a feaſt? So I ſay here, The Sacrament is the Kings feaſt at the marriage of his Sonne: The feaſt of the hills, the feaſt of God, and heaven, a full feaſt of all refined wines, fat and delicate things. If Gods Ordinary be ſo good, is not his feaſt of Chriſt, Chriſt at his beſt? Wherein thy ſoule may fill it ſelfe for the preſent, and for afterwards with choice Deinties, as the Aramites Campe, and the fulneſſe thereof filled the leapers.

But now what is the upſhot of all? Oh! ſad mourning! That wee are at our worſt, when Chriſt is beſt! Oh mourne that after 70. yeeres liberty of the word and Sacraments in the Church: yet by the ſinne of man, ſuch myſteries as theſe ſhould lye by, diſeſteemed, becauſe unacknowledged? True it is, as once it was a deepe conceit with the Iew, that his Meſſia muſt needs be ſome ſpeciall perſon: But when the true Meſſia indeede came, they knew not what to make of him; he was a ſtrange wonder unto them. So now, it deepely dwels in moſt men, that in the Sacrament ſome myſticall thing lyes hidden: But when they come to it, they receive they know not what: The cauſe is, their carnality

and

and sensualnesse, which is offended at the spiritualnesse of them: which makes them alleadge, oh they are darke matters, and for great Divines, not for such as they to meddle withall. And thus in time, corrupt ease breeding errour: that errour growes to proove Religion: and as at first men thought them difficult, so at length its their best devotion, to rest in blind and superstitious reverence of a thing unknowne. As those Athenians, who set up an Altar to the unknowable God: blind devotion being the meere falling short of faith. If this disease had infected popery onely, it had beene well: But this Popish leaven of carnall Sacraments which sowred the first reformation with a consubstantiate Christ: hath tainted us with as dangerous an errour, even to rest in a carnall devotion, and the opus operatum of a devout blinde receiving, counting it the top of Religion.

Alas! poore soules. To what purpose doe we so crake and boast of our Sacraments of the Gospell, that they are above those of the old Testament in all respects (as indeede they are) when as its cleare by good experience, that setting aside some places enlightned by the Word, our Sacraments to the body of our people, are as dimme and dumbe representers of a Christ already crucified, as to the Iew, they were darke pretendings of the Messia to come. Oh! How woefull a fruite of darkenesse is this, that people now in this mid-day of light, are so baffled, that it fares with them as if it were twylight? Is it not fearefull, that when there is so great odds in the season, there should be so little in the persons living in them! because blindnesse makes all seasons alike, both of darkenesse and light? How fearefull is it that our eye should be so evill to our selves when Gods is so good? and that we should be such Almners of Gods bounty to our selves as if we still served an hard Master, what is this but to betray God to the blasphemy of Hypocrites, profane ones, and ignorants?

This little understanding of these mysteries, among men in this age of ours (wherein mens frequency of receiving seemes to strive with their unfruitfullnesse) hath beene one occasion of my publishing this Treatise. That (if possible) that excessive exalting of the Sacraments in Popery, above the word or any other peece of worship, through their Superstition: might be equalled among us Protestants in the Church of God, with as truely honourable an esteeme thereof, and that from knowledge and experience of their worth. Considering partly the little care of teaching their doctrine in Congregations: and partly the cold preparation of such as receive; and partly the resting of men in their performances onely without power or fruit: I could not see wherein I should doe greater honour to God than to enhanse the knowledge of Christ Sacramentall, and to incite others to doe it, whose learned and habituous abilities can farre better performe it? And surely it stands us all in hand, (lest signes of contradiction deface) to our uttermost, to vindicate the excellency of our Sacraments.

That

That those rich legacies which the sinne of man, or that man of sinne, with his Complices have so long kept hid from the true heires and owners thereof, may be cleared unto them, to be their just portion and claime; beseeching the Lord, that as he shall vouchsafe us clearer light of knowledge, so (as our Church Liturgy commands us to pray) that ancient Discipline of Gods house might prevaile among us! I meane, that whereas the number of ignorant, scandalous, and unprepared ones, as much exceedes the number of prepared, penitent, and worthy Communicants, as the Army of the Aramites exceeded the Israelites two flockes of Kiddes: by this meanes, it might please God, the number of the latter might as much exceede the former.

For my owne part, (to returne to my matter) I blesse God, that while it was my lot to have a nayle in the Priests Sanctuary; next to the preaching of Christ in the promise, it was my poore care and course both by Catechisme and Sermons, to discover him in his Sacraments. Which labour (as weake as it was) I have so little cause to repent of: that now I am encouraged in my selfe to recollect and compile those scattered meditations into some method and view, for the benefit of others that heard them not. A great motive whereto was also this, that as while they were preached, they found full as much approbation, as any part else of my labours: so, since they have provoked the desires of many more than I can mention, that they might not with my selfe lye by, and be buried in forgetfulnesse. Adde hereto; that now in this vacancy of better service, I could not easily quit my selfe of that idle unfruitfulnes, which too soone (as rust) is ready to grow upon us, without some service done in this kinde.

To you then I addresse my speech, in the conclusion, deare friends who have beene taught by, and now are made partakers of my labours: Beseeching you, and the Lord for you, that by the lively resemblance of these things which you have beene long moulded in, and shall be here presented withall; you would give Testimony to this Truth, as the Truth is in Iesus. That is, that by your spirituall prospering in the grace of the Lord Iesus Sacramensall, yee would commend this Doctrine of the Sacraments, especially of the Supper. So shall I have cause to say, That you are my Epistle written in your hearts, knowne and read of all men, and manifested to be the Epistle of Christ, not written with Inke in paper, but with the Spirit of obedience and love, in the fleshy Tables of your heart! Oh how shall you then safeguard me not from the evill tongues of men (which I feare not) but the contradiction of hypocrites, and the foule aspersion of an unprofitable Minister of Christ? In which happy wish I cease troubling you, and commend your reading hereof to the blessing of God. Farewell.

The

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A TREATISE OF THE TWO SACRAMENTS OF THE GOSPELL: BAPTISME, AND THE SVPPER OF THE LORD.

The first Part.

CHAP. I.

Of the Generall Circumstances of Sacraments.

I Begin with these, because the doctrine thereof may affoord light to the ensuing Discourse. And the Circumstances which I would touch upon are these six. 1. The Name [Sacrament] 2. The Antiquitie. 3. The Necessitie of their handling in the Ministry. 4. The Number. 5. The Publiqueneſſe. 6. The Time thereof. *Circumstances 6.*

Concerning the Name of a Sacrament, it is of ancient use in both Heathen and Christian Authors. The Heathens applied it to signifie a sacred and holy service about their Idoll worship, and *Circum. 1. Name.*

especially to an oath, which they honoured as a sacred and divine band: the Latine Fathers, especially the eloquentest, *Tertullian, Cyprian, Ambrose, &c.* use it in the same sence for an holy religious complement or performance: in which sence (although especially they aimed at our two Sacraments) yet they also called any other as well by this name, as if we would call the mystery or doctrine of Christ, a Sacrament; or the Church liturgy a Sacrament, or any other publique or private ordinance, a Sermon, a Fast, or the like. This we see was a very large and generall expression, which some moderne Divines following without due judgement used, confound divine mysteries and Sacraments, calling each figure or type a Sacrament, and consequently grant that errour, which the Fathers upon due deliberation would have disclaimed, *viz.* that the old Church had more Sacraments than we. Yea hereby the Latine vulgar Translation of the Bible (falsely called *Jeroms*, and magnified by Papists) usurpes liberty to abuse the Text: and though not alwayes, yet for the most part the Translator when he meets with the word [Mystery] there he thinkes he hath found a Sacrament, as in *Ephe.* 5. 29. *Ephe.* 3. 2. and first of *Timothy* 3. the last verse, in all which he translates Mystery by Sacrament. And that so corruptly, that even things not sacred for spiritualnesse, but onely for ordinance, are called by him Sacraments. By which reason, the investiture of a King, and his annointing or coronation, might be a Sacrament: which yet is a civill performance, although sacred for the ordeyning. For a thing may retaine his temporall nature still, although it receive a marke of sacrednesse for prevention of corrupt abuse and violation. And thus (in part) crept in that multitude of Popish Sacraments into the Church. Whereas if men had not beene thus lascivious and bold in using words of their owne invention, generall words for peculiar meanings, much corruption about Sacraments had beene prevented. Teaching us not to be bold in coyning words of our own heads, to expresse divine things: But keeping our selves close to the termes of the holy Ghost, who calls them Seales of the Covenant, to abandon from Sacraments whatsoever repugnes to the seale of the Covenant.

The abuse of it.

Vse.

Now although we still retaine this so unavoydable and received terme of Sacrament: yet wee must correct the abuse, and use it properly. And whereas sometimes (by use of speech) we meane by this word, the Act of God and Christ in ordaining or concurring

The right use of this name.

ring with it, or the act of a Minister or people, consecrating and offering it, or receiving it: and sometime the externall Symboles, or solemne action of the Sacrament: yet here we doe most truely apply this word to signifie the whole compleate performance of this holy institution, as it comprehends all these relations.

Touching the second, Antiquitie, this I say, no man can taxe the Lord that he ordained them no sooner. For it is he onely in whose hands times and seasons are: he knowes when the Church is aptest and capablest of the Sacraments, and therefore best knowes when to appoint them. He could have given them first to the Church in *Adams* house, or *Sheths*: or after the flood to *Noahs* or *Shems*. But his wisedome was to settle the first Sacrament of Circumcision in the family of *Abraham*. The Covenant of God was doubtlesse knowne to many families before: but more fully to *Abraham*, in whose seede all the Nations of the earth should be blessed. When therefore the season of revealing the Covenant more clearely was come, then was the season of revealing the Sacrament of Circumcision, of the fore-skin of the flesh to be cut off, as a seale thereof. Abraham desired to see the day of Christ and saw it: therefore hee was to see the seale also. Now why God kept it so long from other families, his wisedome is the chiefe reason: although this I may adde, that no family continued the constant memory of the covenant without interruption, either before or after the flood, till *Abrahams*: from whom (though with much eclipsing oftentimes) no doubt, the truth of God descended from age to age, lesse or more, without utter intercision; as it formerly had in the ages before. So then although we goe no further than *Abrahams* time (although some Heralds fetch the pedegree of Sacraments from *Adams* innocency, affirming that the Trees of life and of knowledge of good and evill, were both positive or negative Sacraments, I leave to determine) yet surely the institution of the first Sacrament will be neare 4000 yeares old. Long after this even above 400. yeares, it pleased God to adde the latter Sacrament of the old Testament, to wit, the Passeover, even at (and by occasion of) the departure of the children of *Israel* out of *Egypt*. Why there should be such distance, and why one so long before the other, God knoweth; only this I say, There was greater necessitie of Circumcision than the other, to be so soone ordained, because that being the seale of the Covenant for the essence of it, it was weightier than the other

Circum. 2. Antiquity. Act. 1.7.

Gen. 17.10. Age of Circumcision. Gen. 12.3.

Age of Passeover.

which concerned onely the better being and confirmation of it yearely. But even this of later institution is now above 3000. yeares old.

Age of two Sacraments, of Gospell.

And touching the ancientnesse of the two Sacraments of the Gospell (whereof one exceeded the other little more than three yeeres) we know that though their birth is not much above 1600 yeares since, yet since they were in the two former Sacraments of the old Church, as *Paul* calls the one Circumcision, not of the flesh but of the spirit, meaning Christ our Circumcision; and the other of the Supper, he calls Christ our Passeover; and therefore we esteeme the antiquity of the one by the other. To be sure the youngest of them all, farre exceeds the forced Sacraments and all other devices of Popery.

1 Cor. 5. 7.

Vse 1. Teaching us both to rejoyce in the truth of that doctrine of the covenant, and seales which now by Gods mercy we enjoy. They are no new matters nor our Religion new, which is as old as the Egyptians first borne destroyed, yea and *Abrahams* dayes; the one in the infancy, the other in the more manifest appearance of a Church. Wee are not then so moderne as our adversaries would make us, from *Luther*. Oh! how it should confirme us, that *Abraham*, the Patriarkes, Prophets, and Apostles beleeved in the same covenant and seales which we doe?

Vse 2. Secondly, what honour should this procure from us to Gods Sacraments? Nothing was ever so despised as those of circumcision and the Passeover. And as the Papists do now overprize their (so called) Sacraments, ascribing unto them the conferring of grace by the worke wrought: so its manifest, we Protestants through our ignorance of their sealing nature, esteeme of them too little. Whereas if ancientnesse can make them honourable, we cannot thinke too highly (so we doe it not superstitiously) of the Sacraments. An old man wee behold with reverence; old coynes, bookes, (manuscripts) monuments, buildings, have a face of honour in our eyes; wee use to proove a man noble becauſe descended of an ancient house: How much more then the Sacraments? Our Lord Iesus to smite reverence of his person into the Iewes, told them before *Abraham* was I am; so before Popery was, the Supper, Baptisme were in their integrity: nay in the old circumcision Baptisme was; and in the old Passeover the Supper was: as *Moses* is said to speake of Christ, and the legall covenant to include the Evangelicall; so

did

did those Sacraments teach these; Oh how then should wee esteeme and honour them!

The third is, the Necessity of the due teaching and opening of the doctrine and use of Sacraments effectually in the Church: A thing very much neglected for the most part. The which needfulnesse may appeare by this, that it serves to prevent a threefold inconvenience. Of their teaching in the Church. *Circumst.* 3

The first is woefull ignorance. Scarse any one point of Doctrine there is in all Religion in which people are blinder than in the true nature and use of the Sacraments. They thinke that because Sacraments are given as glasses to behold Christ in, therfore they are cleare enough of themselves. But as the cleerest Crystal glasse, can shew no face, while it is locked up in a cofer, or the backside onely looked upon: So till the Sacraments are brought forth and opened, their light is smothered. Parables were used by our Saviour to cleare doctrine, howbeit they were riddles to the Disciples themselves, till expounded. And sure its a question, whether the want of instructiō about the Sacraments, make the people so ignorant of them; or their ignorance causeth the Ministers labours so unprofitable, by the confirmed custome thereof in the people. Three causes of teaching the doctrine. First, ignorance. Matt. 13. 44.

Secondly, to prevent superstition in some Pope-holy persons, who are so leavened with superstition, that they thinke the Sacraments are holy things even by the worke wrought, without any relation to the Covenant; not knowing them to be the New Testament of Christ in his bloud. Also they thinke that the Easter Sacrament is holier than others; That its too presumptuous for them to come to them often, because they are so holy: Such matters must be seldome used, least they waxe common; and many such Popish dreggs abide in their hearts. Secondly, Superstition. Luke 22. 19.

Thirdly and especially, to prevent unpreparednesse. Generally our nature is awcke to this worke; even the better sort need a helpe and manuduction to it: and as for others, though well disposed, yet for lacke of helpe in this kinde, they doe necessitate unto themselues a great rashnesse, unreverence and unfitnesse to this duty, growing to a custome in doubtfull and unfruitfull receiving. Of the use hereof, more in the second Treatise, in the point of knowledge Sacramentall. 3. Vnpreparednesse.

The fourth Circumstance is their Number. There were never more than two in the Church of the old Testament, neither hath the New any further liberty: So many and no more the Lord *Circum.* 4. *Number.*

Onely 2. Sacraments. 1 Cor. 1.30.

hath bequeathed to his Church: And those two are not Sacraments of some speciall graces; but of whole Christ, *Our wisedome, righteousnesse, sanctification, and redemption:* in one word, of the grace of God, either for the sealing of the reall being of it, and the begetting of it in us, or the nourishing of it: One Christ is still the body of the Sacraments. God hath not clogged his Church with multitude of Sacraments, least hee should divert his people too much by outward objects from holy things. Scarse one of many is fit to profite by Sacraments, but to cleave to the barke of them, leaving the substance. Here therefore that is verified, God neither is wanting in necessaries nor exceeds in superfluities: So much and no more as may serve for our good, hee hath thought good to bestow; choosing rather to supply number by power, efficacie, and extention, than to clogge us with too many. It was that which the Lord shunned even while that world of Ceremonies lasted, much more now in these dayes, wherein he calls for spirituall worship; hee yeelds two for releefe of our infidelity, but no more, for prevention of our curiosity, will-worship, and sensuality.

Why so few?

Against Popish Sacraments.

It came not from the Lord to ordaine one Sacrament for the Clergie, as Orders; a second for the Laity alone, as Marriage; a third for Catechised ones, as Confirmation; a fourth for sicke ones, as Vnction; a fift for lapsed ones, as Penance: these are no Scripture but tradition Sacraments: and by like reason, if once we transgresse Gods bounds, we might devise one Sacrament for the King and his Nobles, a second for learned ones, a third for ancient ones, a fourth for younger ones, for strong or for weake, &c. But the Lord hath allowed in these two, all Christ; either to breed grace in the soule, or to nourish it: He hath not given us Sacraments of humility, of patience, of selfe deniall, of mercy and the like: but in Baptisme and the Supper hee hath ordained one Christ to breed faith, and to nourish it, to beget sanctification, patience, love, and to confirme them, to seale up the Covenant of Grace in both, to all sorts, Prince, people, rich, poore, old, yong, learned, idiots, weake and strong; so that as few as there are, yet the Lord inlarging them to so manifold supplies and uses, we have more cause to blesse him for not oppressing us with a burden, than to accuse him for defectiveneesse towards us.

The Vse.

To teach us, seeing we have so few, to improove them well, and cleave fast to the fruit and the power thereof, and by faith to draw

draw out the strength thereof in both those regards, for which God gave them. But to praise God especially for ridding of us from that Popish yoke of Sacraments before named, as most repugnant to Gods ends and to Christian liberty, yea, as bringing in a yoke upon the necke of the Church, most intollerable to beare. Many things breed distraction few things cause more union If a man have but one or two children his love is more united. If a Citie have but one or two Bulwarkes, they will apply them throughly; So let us.

The fifth Circumstance concernes the publiquenes of Sacraments. Sacraments are Legacies of Christ to his Church and Pledges of Communion of Saints; therfore to be the acts of an assembly lawfully met As *Paul* speakes of the censures *When ye are therefore met together, 1 Cor.5,4. with my Spirit*; let such a one be given to Satan; even so he speakes of the Sacrament *1 Cor. 11.20. When ye are therefore come together, &c*, Noting the solemne publiqueneſſe of them, when they may be so enjoyed. Christ hath appointed them as markes of Communion: therefore the Church, *Acts 2 & 4.* is said, *To abide together in mutuall fellowship of breaking bread and prayer.* So that each member must fetch his or her speciall portion of Christs Sacraments, from the communion of Saints. Therefore let us abhorre Popish Masse-Priests, who with their boyes or Clerkes, offer up three or foure private Masses in three or foure corners of the Church at once; as wee deny them the name of this Sacrament, so we say, like Sacrament like Celebration, both are abhominable.

Circum. 5. Publikneſſe.

Sacraments must be publique.

1 Cor. 5 4.
1 Cor. 11.20.

Acts 2. and 4.

Also let this keepe us in humility and love; both towards our selves and the Church. For, not we hold the roote, but the roote us: If the eye be bould and say, I neede not the body, is it not of the body? Be humble, for thou hast nothing from thy selfe but from Christ by the channell of the Church. Cleave therefore to the Church (as members to the body) if thou desire to get any blessing from her: nourish love to the body as thou tendereſt the good of thy selfe a member.

Vſe 2.

Lastly, be as frequent as thou canst in the Congregation. The Church is the Mother of us all; as the children flocke to the mother, so let the people of God to the Assembly, even as the youth of the wombe and as the dew falls vpon grasse, *Psal. 110. 2.*

Vſe 3.

The last Circumstance is the season of Sacraments. In which I will be briefe, because somewhat will be offered again to speake

Circumst. 6 The season.

in the doctrine of them. Onely thus much; As in the old Testament, the Lord appointed a set day for Circumcision, noting (as some of the Fathers say) the Resurrection of Christ; so in the Gospell, there ought to be a proportion. Not that we are so tied to a day as the Iewes were, but yet, to declare our reverend esteeme of the ordinances. For, as we are not over-much to hasten Baptisme, which some doe without just cause, so neither too much to protract it, in respect of honour to the Ordinance. The Lord esteeming it one part of his honour, when his worship hath a predominant respect with us, above our owne affaires or ends. Touching the Supper, although the Lord Iesus instituted it at night; yet that being for speciall reason, because the Passeover was then to be eaten, bindes not the Church, but may be altered. Which I speake to rectifie some mens consciences in point of tenderesse. For, to the end they may disproove some supposed abuses in the Sacrament, they argue from the circumstantiall practise of our Saviour; not seeing how many wayes crazie their argument is. For is it not a jarre with the nature of a Supper, to eate it in the morning? Yes, doubtlesse, the Church hath her liberty in all such Circumstances as do necessarily concerne worship: So that she use it to edifie, and not to destroy. It is good to defend truths upon warrantable grounds, least when we rest upon unwarranted ones, when they faile, we faile, and suffer the truth to perish.

Baptisme hath no rigid season, yet a proportionable. Gen. 17, 12.

The seasons of the Supper altered justly.

As touching the frequencie of the Supper (which borders upon this point) no doubt of it, the Lord would have his people not onely to have an eare to heare him where hee hath a mouth to speake; but also a mouth to eate where hee hath diet to impart. And how can a man comfort himselfe in his hunger at any time, who, when God offers his dainties, turnes his back upon him? I am not so punctuall as to condemne them, who upon any tearmes receive not: perhaps speciall unpreparednesse in a journey, when its suddaine: or after a journey, or when Sacraments hold a weeke together, or in some unavoideable, perplexing occasions, may fall out to excuse: But the charge of God, is for frequency. He saith not, As seldome as you doe this, but as oft as ye doe it: speaking to them who did it daily, *Act.* 2. and 4. *Continued daily in breaking of bread and prayer.*

The frequency of the Lords Supper.

The formality of some in this kinde, argueth a deepe leavening with Popish blindnesse: who think that oft receiving, may derogate from the honour of the Sacrament. As those that come to

Vse 1.

some

some great mens feasts once in the yeare, must looke for no more welcome there till next: so heere; Once at Christide a Landlords feast: and once at Easter, Christs feast: to come oftner, were sawcie. No no, the seldomer thou commest, the more unwelcome thou art to this Master of the feast. If thou foundest it a feast, the Lord should heare oftner of thee; thy bare and starven soule is the cause why thou makest so poore haste to recourse thither. And it is to be feared, they who never receive (though they may) save at Easter, never fast but in Lent, that they never repent till they die. Gods peoples wants pinch them so, that they can neither fast, repent, or receive too often. And when thou seest others of thy brethren to communicate oft, and thy selfe depart, doth not a voyce tell thee, that either thou thinkest it too hard to prepare much, or needest not so much as they? What is this save to condemne the generation of the righteous? or to justifie thy selfe above them?

Secondly, this serveth to teach us to enlarge our selves, not only in the substance of worship it self, with all our strength and courage, but even in the circumstances, our gestures, our seasons, and like behaviours: looke what time doth best suite with our spirits, for more cheerefull affection, for more zeale and intention: likewise what gestures we find to be aptest to quicken us from dulnes and deadnesse, wandring or wearinesse; that ought we to chuse especially, that the Lord may have the best of us: and herein the Apostles tooke liberty to change the upper of the Lords season from night to morning; not as if they did determine it as an indifferency: but for edification sake, because the more early such solemne duties are performed, the better is it for soule and spirit; and we owe the Lord the first fruits of all, both of the day, of our strength, of our bodies and spirits; if any season be more golden, precious, stirring and provoking to goodnesse, that we must chuse to prevent corruption. The Lord deserves at our hands to be served with the best. *Vse 2.*

The rigid season of Baptisme at the day of Iewish Circumcision is removed; howbeit, either to over-hasten, or to prolong, or to neglect such a season of Baptisme as the Church deemes in her judgement to testifie our reverence; and to preferre to it base ends of our owne, is a contempt of the Ordinances; which (though I am far from thinking any prejudice to the infant, yet) its a grosse blemish in the Parents. Concerning which I shall

say,

say more in the particular discourse upon that Sacrament. Let us so order our selves in the substance of worship, that wee neglect not the very Circumstances: for although the circumstance be not worship in it selfe (because undermined) yet when we tender any, we worship God in it, and therfore had neede to look to our selves, that we be as as spirituall and carefull in it as we can, that it may helpe the chiefe substance of the worship. And this may serve for the first Chapter.

Chap. II.

Of the Agreement and difference of Sacraments.

Next wee are to treate of the consent and dissent of Sacraments, and first of the old and new. Touching the which: first of the consent, then of the difference. In the former we have the Papists our maine opposites: affirming that the old Sacraments were signes and Tipes onely, not conveiers of grace: and so in effect were no Sacraments: For that which sealeth not up grace can bee no Sacrament; signes onely are no Sacraments. This error they runne into: partly from a profane undervaluing of the ordinance of preaching (which being the meane of conviction and conversion) they abhorre as threatning ruine to their carnall kingdome: and so ascribe all the honour to the Sacraments (especially of the Altar) as conferring grace of it selfe to good and bad, and making for their own ends. Partly by a willing mistake of the Fathers writings, who vilifie the Iewish Sacrament, that they might magnifie the Evangelicall. And this they did in imitation (it may be, of Saint *Paul.* who sometime, as 2 *Cor.* 3. doth abase the Legall Ministrie under the Evangelicall, yet he doth it not to disgrace their Ordinances, but that hee might confute the Iewes of his age, who by their overprizing the Legall set Christ and his Ministery at nought But such feare the Fathers had none; for few ever dreamt that the old Sacraments excelled the new; and therefore their excessive hyperboles of the one, and the extenuations of the other, they proove an occasion to our Adversaries to justifie their errours by them. Sutable whereto is the conceit of such as thinke that the old Sacraments did pardon sinne, but not conferre grace (meaning holinesse) as who say that the grace of Pardon is lesse then the grace of Holinesse. This errour

Papists enemies of consent.

Error 1.

Ground 1.

Ground 2.

2 Cor. 3.

Error 2.

Error 3.

some

some of the Schoolemen were of. Others imagine that the Iewes had them for Characters, only to enter them into the number of outward members, & to distinguish them from Heathens, as men would set their markes upon their cattell, to discerne them from other mens. But these conceits are contrary to the Scriptures.

Their colours answered.

True it is, the Papists haye colours of Reason out of the word for themselves. For (say they) Christ tells the Iewes, that their Fathers had eaten Manna in the wilderneſse and were dead, *But he that eates my flesh, and drinkes my bloud, shall live for ever.* I answer, This shewes that the Sacraments of the Gospell have more efficacie than the other; or rather, that those Iewes abused those Sacraments, and therefore perished: but, not that those Sacraments were onely shadowes, and no substance; For, all their bodies fell not in the Wilderneſse; and under the Gospell, *Paul* affirmeth the same of the bad Receivers, *That they eate and drinke their owne damnation.* Therefore our Saviour compares not the Sacraments, but the Receivers; and that in their likeneſse one to another, urging the Iewes to a more spirituall receiving of Christ, than their Fathers received Manna. Againe, they say *Paul* calls the old Sacraments, beggerly and sterven Elements: But wee must know, hee speakes of them as now abolished, not of themselves; or else, of their opposition to Christ, as they held the Embracers of them from the substance of the same, which is Christ. Nay moreover, *Bellarmine* so vilifies the Baptisme of *Iohn*, that he saith it was no Sacrament, but onely a preparative to it. For (saith he) *Iohn* himselfe said, *I Baptise you with water, but Christ shall Baptise you with the Holy Ghost.* But that text compares not two Baptismes but two Baptizers with each other. He saith not that his Baptisme was none; but that the Baptisme of Christ should be attended with greater power than his, because it should attend a more powerfull preaching of the Mysteries of the Gospell. But yet the substance was one in the Baptisme of *Iohn* and Christ; *Iohn* Baptised to remission of sinne as well as Christ; else Christs Baptisme by *Iohn* was no Sacrament; and there must have beene another institution of it after, which was not; and the Baptisme of the Apostles in Christs life time was no Sacrament, because as yet the Holy Ghost and Fire was not falne upon them; all which are ridiculous. Yet I cannot forget one objection which is common to them with the Anabaptists, taken out of *Acts* 19.15. where its said that those twelve disciples at *Ephesus*

Ioh. 6. 31, 54.

1.

1 Cor. 11. 29

2.

Gal. 4. 9.

3.

Matth. 3. 11.

Acts 19. 15.

who

who had beene Baptized into the Baptiſme of *Iohn*, were againe Baptized into the Name of Chriſt. Which I confeſſe in ſhew exceedeth all other Objections. Many anſwers are framed by ſundry men; ſome thinking their Baptiſme of *Iohn* to have beene conferred by ſome that had no calling to doe it; others ſay, That by Baptizing into Chriſt, is onely meant a receiving of the Holy Ghoſt: But the true anſwer is that which *Beza* confeſſeth himſelfe to have received from that noble and learned *Marnixius*: that is, that thoſe words in the fifth verſe are not the words of *Luke*, as if he related that *Paul* baptized them the ſecond time; but the continued words of *Paul*, ſaying, *That foraſmuch as Iohn did not baptize ſave only into the Name of Chriſt, and ſuch as heard him, were really baptized already into Chriſt, therefore there ſhould be no neede of rebaptizing them.* Onely hee would lay hands upon them that they might receive the extraordinary gifts of the holy Ghoſt, which *Iohns* Baptiſme could not helpe them with. A moſt acute, and no leſſe true and full anſwer.

Concluſ. Rom. 4, 11. We therefore abhorre theſe errors; oppoſing to them the cleare Text of Scripture. *Paul* ſaith of circumciſion, it was the ſeale of the righteouſneſſe of faith. Than which, what can be ſaid more

1 Cor. 10. 1. 2, 3. effectuall of Baptiſme? And in 1 *Cor.* 10. 1. 2. 3. 4. hee telles the Iewes that thoſe in the Wilderneſſe had the ſame Sacraments which they had. Which is plaine by the argument of the Apoſtle; which is to convince them of certaine groſſe ſinnes, as Rebellion, Vncleaneneſſe, Luſt. Now whereas they might have alledged, we are under greater priviledges than they: he prevents them thus, Nay they had the ſame with you: The red ſea was their baptiſme, the like was the cloud which directed them; and their Manna and water out of the rocke was to them the ſame ſpirituall meate and drinke which you have. If then they eſcaped not puniſhment of ſuch enormities, looke not you to eſcape. Many other Texts might be urged, all to evince this truth, that the old and new Sacraments, for ſubſtance and ſignification are one; even as their ſacrifices were one in ſubſtance and ſenſe, with Chriſt crucified. The Lord being very carefull that as his Church ſhould never lacke the beſt helpes to heaven: ſo they ſhould not have new and divers in ſubſtance, but the ſelfe ſame, that they might know the way to God and heaven was ſtill one and the ſame; and ſo goe on in their courſe comfortably without feare or ſtaggering. I conclude then that for ſubſtance there is one Chriſt, one

faith

faith, reconciliation, redemption, ſanctification, and eternall life; the old and new Sacraments were one.

But ſecondly, the old and new differ exceedingly, notwithſtanding this their ſameneſſe of ſubſtance. And that both in their clearneſſe, number and efficacy. Touching the firſt, it will not be darke to conceive, if we conſider that a Sacrament is a relation to a covenant. If then the Covenant of the old Church were darke, how much more the ſeale annexed? A ſeale (I grant) in her nature is a thing of great aſſurance and evidence: how be it, as we ſee in mens ſealings, the ſeale can be no more evident, than the covenant; if that be confuſed, partiall, and obſcure, the ſeale applied to it, can but be darke. Now the covenant was darke, becauſe the foundation of it, which was and is Chriſt, was darke. They had heard and knew that God had made a covenant, both with mankinde in *Adam*, and more nearely with the Iewes in *Abraham*, and had annexed Circumciſion to it. They knew that this Covenant was twice or thrice renewed by *Moſes*, and after by the Prophets: but the ground of it in Chriſt the Meſſia being a twilight, a myſt unto them, the covenant needs muſt be ſo, and the ſeale ſutable. Alas! how few that heard of the covenant in the bleſſed Seede, could conceive it to be a ſpirituall one, and not rather a carnall? How few knew what the perſon of the Meſſia ſhould be? How did they abhor any thought of humility in him? As for his divinity and union, how could they dreame of it? much leſſe came they to ſee the atchieving of this redemption by his ſatisfaction, death, reſurrection; and leaſt of all did they ſee either the myſtery of election in Chriſt, or the Fathers wrath pacified in the offer of grace, and the gift of faith to embrace it. But their eyes were held, that (except ſome few choiſe ones) they neither ſaw the ſcope of Sacrifices, Sacraments, or other Ordinances.

The ſecond their Differences in three things. First, Cleareneſſe.

Sacraments in the old Teſtament obſcure.

Luke 24, 16. Becauſe the Covenant was ſo.

Now if the foundation of the Covenant were hidden, how could the Covenant be cleare? If that were darke, how could their Sacraments be cleare? True it is, that as in a picture of a king rudely drawn in a ſhaddow, there is truly a King portrayed: yet till his lineaments be fully expreſſed in colours, few can reach what it meanes. So here, when a man is afarre off, we ſee him to be a man: but till he draw neare our view, we cannot ſee, ſalute and agnize him ſuch a one. So it is here. Adde hereto, that the law morall (not to ſpeake of the other) was (as it were) a veile to the

eyes

The Law was as a veile of darkeneſſe. 2 Cor. 3. 14.

the eyes of Iew, that he could not ſee what was within the veile, as *Paul* ſaith, 2 *Cor.* 3. For although the Lord gave it as an help for the preſent, fitteſt to curbe and bridle the rebellion of fierce ſpirits, and hard hearts, who were not yet fit to have any more ſpirituall things put upon them. Yet alas! the very interpoſition of it betweene them and Chriſt, cauſed a wofull confuſion and darkeneſſe to come upon them. The law had in it enough to convince them of utter inability to performe it: but alas! which of them did ſo apprehend it, and not rather as a rule of ſuch obedience as they could performe themſelves? Now then what a confuſion did this cauſe in them, in the true Coherence of Law and Chriſt? What a diſorder wrought it, and what a miſtake in their mindes, imagining that the Law was indeede this Covenant of life, which they might obey, and ſo doing they ſhould fare well? Alas! what a poore preparative was this to Chriſt? How did it overthrow the Covenant of grace in him? without which the Covenant of workes or obedience is deadly and damnable? So that we ſee that the Covenant being ſo darke, hidden and perplexed, the ſeales muſt needs follow, and be darke alſo?

Clearer in the new.

But it is farre otherwiſe under the Goſpell: That doth with open face exhibite and repreſent the Covenant of grace in the diſcovery of Chriſt the Mediator; his annointing, his perſon, union, and ſatisfaction, the purpoſe of the Father, the free offer of grace in the word of reconciliation, the promiſes, and the meane of applying them; Chriſt being already come, and having done all requiſite for us; loe, the Covenant ſtabliſhed in him by God with his Church, is alſo manifeſt: The Law is clearely underſtood as a leader of all unregenerate ones to Chriſt: as a rule of direction to the regenerate, made eaſie and ſweet, the obſcurity and confuſion of Covenants is removed; the Covenant of obedience is ſubordained to the Covenant of grace; and the Covenant of grace is declared to be free, full, faithfull, and eternall to all the elect and beleevers. Hence then the Sacraments of the Goſpell become cleare, evident and manifeſt; not that thoſe other adde not an aſſurance to the Covenant, but becauſe (they ſerving to no other end but to ratifie the Covenant) cannot ſeale any further than according to the extent of the Covenant.

Why God kept the old Church dark. Eph. 3, 4, 5, 6.

Now why the Lord for ſo long a time, ſhould ſee it good to give to his Church of old, the ſame Sacraments with us; and yet to conceale the Covenant (to which they belonged) from the

cleare

cleare understanding of the most of those times; partly it was secret to himselfe and hidden, and partly is revealed. The hidden cause is his good pleasure: The same which hid it from the world wholy, hid it thus in great measure even from his own for so many generations: as appeares by this, that when Christ indeede came, he was so little acknowledged by his owne. The other is more plaine: So was the Lord offended by that wilfull disobedience of man which defaced the light of his Image, that he justly suffered the most part of men to be quite bereft, and the greater part in this Church to be blindefolded in the matter of their redemption. To which I adde, That the wisedome of God was such, that he saw it meete to reveale Christ and his Covenant in him, and the seales thereof, not all at once but by degrees. This is called the dispensation of time which God onely reserves to himselfe. Foure thousand yeares he withheld the Messia from the Church; and why? Because the fulnesse of time was not till then, in his wise disposition. There was more light in *Moses* time than in *Abrahams*, and in the Prophets than in *Moses*; but the fruit of the Covenant was carried still in the wombe of time, till the fulnesse of time came, and then the birth of this fruit was fulfilled. Act. 1.6.

The second, Number. In old Testament more resemblances.

Touching the second, the number. The old Church and we differ in that also, yet here I must put a caveat. All the Fathers and other writers agree that the old Church had more Sacraments than the new hath. But how? Surely the Sacraments (for being) were no more than ours, than two I meane; but they had more Elements of resemblance than we. And that in two respects. First, there was a multitude of signes wherewith the old Church was clogged and burdened (to keepe them the better within the bounds of true worship, from Idolls and will-worship) which yet were so farre from helping, that they by account rather hindred the Sacrament. For indeed all the ceremonies, the sacrifices, the Altar of incense, the law of the first borne, and almost what not, did more or lesse concerne and typifie Christ as well as the Sacraments, although they were a little more reall, especially circumcision which was imprinted on their flesh: yet I say (as one hath well expressed in the whole frame of ceremonies) all did relate in one respect or other, more or lesse to Christ. How then could it be avoided, but such a multitude of semblances must detract from the peculiarity of Sacraments, which the Lord authorized with farre more signification and efficacy than the rest? The Col. 2.14.

number

number therefore of ſhaddowes hindred the people from diſcerning Sacraments in their diſtinct and ſpeciall uſe, from other inferior ones. But ſecondly and ſpecially, even the ſame Sacraments for realneſſe, yet held not countenance and colour, but admitted (according to ſucceſſion of time) divers elements. Which
1 Cor. 10. argued their impotency and changeableneſſe. Thus Circumciſion admitted two other compeers, *viz.* The paſſage of the red ſea, and the cloud over the Tabernacle in their travell, raining & wetting their bodies. The Paſſeover admitted two other, *viz.* Manna, and the water of the Rock, which was (as Chriſt ſaith) the ſame ſpirituall drinke and food that we have in our Supper. So then we muſt not thinke they had more Sacraments for ſence, kinde and ſignification: but more Elements reiterated, and added (paſſage wiſe) tranſeunt ones added to the ſtanding, which (in the abſence of the others, intermitted in the Wilderneſſe) might ſtand them in ſtead. Now marke, the fewer, more ſtanding and leſſe mutable Sacraments are, the ſtronger they be, and contrariwiſe the weaker. We know if Phiſitians diſtruſt their receits, they preſcribe the more: if builders diſlike the ſlightneſſe of their Timber, they put the more peeces into the building. So here.

Fewer under the New. But under the Goſpell its otherwiſe. God hath delivered his Church under the New Teſtament, from ſuch multiplicity of Sacraments. Onely the Popiſh Church the mother of darkeneſſe, ignorance and confuſion, compaſſeth her ſelfe with her many ſparkles, and Sacraments, ſhewing thereby what an enemy ſhe
Iſa. 49, 11. is to the truth of God, and to the priviledge of Evangelicall Sacraments. For, as ſhe hath darkned the Doctrine of the Covenant, the freedome and oneline ſſe of it, ſo its juſt ſhe be left to darken her Sacraments, to aboliſh the Supper, to defile Baptiſme, and to mixe a multitude of baſtard ones to pollute the legitimate. Now therefore the paucity of our Sacraments argueth their pith and comprehenſion; as wee ſay things united are the ſtronger. Our fewer, more durable and conſtant Sacraments, doe more fully and exactly exhibite the Lord Jeſus than theirs ſo manifold and oft repeated could doe. And as theirs ſo changed, betokened their vaniſhing away (as indeede they did) ſo ours once and no more inſtituted argue that they are as durable as the Church, and of themſelves containe whatſoever Chriſt offers to his Church to partake from him, either for being of welfare of ſoule and body.

So

So that the Papists by their multitude of Sacraments doe exceedingly alay & weaken that excellency of them which they would lift them up to. God grant it may be a signe of their vanishing, and that speedily; as certainely they are some of that drosse which must be consumed with the breath of his mouth, before his own shall be purged and restored to their integrity.

The third efficacie.

But thirdly and specially, we and they differ most in the efficacie of the old and new: which (as I said) flowes of necessity from the difference of cleareneſse in the old and new Covenant. Efficacie alway attending truth, the sealing power of the Sacraments of the old Testament must needs be weaker: because the truth which they sealed was darker. Which want of power I doe not ascribe to the defect of true relation or union Sacramentall, or as if I denied their Sacraments to be spirituall: for whatsoever sacrament is not Christs and hath not the spirit of Christ annexed to it, is but a counterfeit. Circumcision therefore was Christ Sacramentall, and so was the Passeover. But the one sort was onely a seale of a thing to come in time, the other of the Gospell seales of the same thing, come and already having performed whatsoever was promised. Now as a thing enjoyed excells a thing hoped for (say never so sure) so the seale of the latter exceeds the former in all the efficacy of it, perswasion, peace, joy, contentment to the soule. Absence breeds suspence, presence expells it and represents certainty, and satisfaction to the Receiver. So then this I say, ordinarily the Iew could not, (except in some especiall cases and persons) enjoy such a measure of sealing power from their Sacraments as we doe or may; they received not such certainty of perswasion of their reconciliation and being in Covenant as we, nor found such fruit as we may. Because the sealing power of the Spirit and of faith, was but weake. As the King is, so his kingdome must be: if he obscure and unknowne, his authoritie is weake. So here in the old Testament. Christ himselfe was an obscure King and Priest, and Prophet, in his Church: his Kingdome therefore and authority was according. But now, the Kingdome is as the King, and standeth in power, peace, and joy of the holy Ghost: and therefore needes must both the Word and Sacraments be so, by which, as by Channels they are conveyed. And yet doubtlesse, God left them not destitute of such fruite as that age was capable of: they were commanded to rejoyce in their feares and affections of gladnesse and joy they had, and so spirituall as their carnall

Old Sacraments weake. First by their darkeneſse in two respects.

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nall and ſenſuall ſpirits were fit to receive: the Lord ſupplying that want of ſpirituall cleereneſſe which now is offered, by ſome ſenſible and outward feelings and expreſſions; ſo farre as the generals of a bleſſed ſeede to come, and happineſſe by him were apprehended. The diſtinct kinde whereof perhaps we can not ſo well diſtinguiſh. But to be ſure, *Heb.* 11. *ult.* God finiſhed their dayes without the promiſe ſeene and fulfilled, that they without us ſhould not be perfect. I may adde one thing more out of *Acts* 2.17 and *Joel* 2. compared; That the weakeneſſe of diſpenſation and (as I may call it) barrenneſſe of power in the Miniſtry of the Word among the ewes; made the Sacraments alſo as barren in their grace and ſealing power. Wee little reade in the old Teſtament of ſuch numbers of converted ones as after the aſcenſion: therefore no doubt Circumciſion was as weake in the grace thereof, and the ſealing power of it. The Goſpell hath more fulneſſe of ſeede, and begets more unto God, than the Law could doe: and therefore Baptiſme is a farre fuller Sacrament to confirme the ſoule in her new birth, than the other was. So for nouriſhment. The Goſpell exceeds (by many degrees) the Miniſtery of the Law in Point of her building up and nouriſhing the ſoule in the grace of the new birth: the Goſpell hath filled the breaſts of the Church with farre more milke, and ſtored her with farre more proviſion than the old Teſtament could doe: For thereby the Spirit is powred out upon all fleſh. Looke what difference there was betweene them and us, for the fulneſſe of bodily food, that (in a ſort) may be ſaid for ſpirituall fulneſſe. How many creatures for kinde, or for circumſtance (as in caſe of bloud, or ſtrangled) might not they touch, the Hog, the Conie, the Hare, and many other, both beaſt and foule, tame and wilde; which to us are cleane and ſanctified? How much more doth the Lord afford us fuller feede of the Sacrament of the Supper than their Paſſeover? Even as a feaſt exceeds an ordinary? Therefore *Paul* calls theirs a miniſtry of the letter, ours of the Spirit; not becauſe they had not the Spirit, but in compariſon of the fulneſſe and power of ours.

Barrenneſſe.

Act 2. end.

Ioel. 2. 28. Eſa. 44. 3.

Now for us, our Sacraments are farre more effectuall. The very change of the old into new argued the excellenter efficacy of them. As the traine of a Prince perſonally riding in progreſſe is richer than an Harald or Harbinger. The Sabbath (wee know) was changed at the reſurrection, to honour it: So the Sacraments

The new more effectuall.

at

at his annointing to his office, and at his passion, to magnifie them. How should they so doe, if their Traine were not greater? I meane if the Spirit of Christ and his sealing, perswading, setling, comforting, pacifying power were no greater? Also, except that blessed traine of his graces more glorious and plentifull, as humility, heavenli-mindednesse, patience, hope, love, zeale; ability to walke with God more closely, to discharge our callings more fruitfully, to suffer more willingly, to live by faith more setledly, and the like gifts of Christ Sacramentall, attended them? Hence is that of *Austin* so common, Our Sacraments (saith he) are in efficacie greater than theirs, in profite more gainefull, in performance more easie, and in number fewer: Beside, ours in their understanding are most sublime, in observation most pure, and in signification most excellent. They lived in the Porch of Sacraments, we in the Parlour. Let us take heede, least, as they in their age, when no Nation under heaven enjoyed any Sacraments, save themselves; were so puffed up by their priviledge, that they disdained all as Dogges in respect of themselves, cleaving onely to the barke of these Ordinances, without any seeking after the Spirit and power of them: and so opened a way to Gods wrath, to bring into their steed the Gentiles, who alwayes thirsted after them: so let us feare least wee stand so much upon our dignitie above theirs, that in the meane time there shall be found even among us, baptized ones, and Communicants farre more blinde, prophane, careless, than the Iewes was; yea and some of us who goe for better, be found as formall, barren, as farre from the Covenant, as estranged from forgivenesse, and as destitute of the life and sealing power of Baptisme and the Supper, as they of their Circumcision and Passeover. If it be so, our dignitie shall so lift us up to heaven, that it shall throw us downe to hell; and I will not onely say, the Lord will not be pleased with us, as with them, 1 *Cor.* 10.5. but as it is, *Heb.* 2. 2.3. by how much more powerfull grace is put into his Sacraments, and by how much more eminent wayes and ordinances he hath honoured us: by so much the more shall our condemnation for our unbeleefe be more fearefull than theirs, who had so dimme a Covenant, and so weake Seales in comparison of us. Rather let us labour to enjoy the priviledge of our priviledge above them, in carrying about us that evidence of faith, and that peace of conscience, and that joy of soule, which our Sacraments seale up to us; that we may be

1 Cor. 10 5.
Heb. 2. 2. 3.

as much better than they, as our Sacraments excell theirs in efficacie: and then that kingdome of Christ within us, as well as that without us, shall be a kingdome not of words onely and signes, but of power also. And so much of the former generall of this Chapter.

Agreement and difference of the 2. new Sacraments.

Touching the latter, how farre Baptisme and the Supper doe differ, or agree; briefely understand, that as they agree in Circumstances concerning Sacraments in generall, so also in the definition of a Sacrament, wherein (as specialls contained under one kind) they communicate. They are both ancient (and within three years one as ancient as the other:) they are both alike publique, as being equall legacies of the Church militant: they have both one Founder (although the one by mediate Commission, as Baptisme by *Iohn* the Baptist, by extraordinary calling, the other immediatly by Christ himselfe:) they both agree in the Name, Necessity of a Sacrament. Againe, whatsoever is true of the definition of a Sacrament, is equally true of both these, as in the next Chapter shall more fully appeare. For why? In both the Lord conveyes spirituall grace by visible resemblances set apart by himselfe, and furnisht with power to that end.

Their Agreement.

But in a word, that I would say of their mutuall agreement is this; First, they both agree in the offer and representation of whole Christ joyntly and undividedly to the soule. Touching the first: Know, that when wee call the Sacrament of Baptisme, the Sacrament of entrie and ingrafting of us into the body of Christ, and of begetting us to Christ, yet wee divide not Christ imputed, from Christ inherent; wee must not thinke Baptisme gives us an estate in Christ for justification onely, for it estates us in Christ wholly, both for wisedome, righteousnesse, sanctification and redemption: though justification makes us truely the Lords, yet because the Sacrament conferres whole Christ, therefore it conferres him as God offers and the soule needs him, that is, both for justification and sanctification, Christ our pardon, and Christ our life: for without both equally ours, all Christ is not ours. A speciall point to be noted for the better understanding of the act of faith in applying Imputation and Sanctification both at once to the soule, (of which point I treat elsewhere.) So againe, the Sacrament of the Supper conveyes Christ to the soule wholly and undividedly, not onely for the encrease of our Sanctification, but our Iustification also.

1. In the joynt offer of Christ

Practicall Catechisme.

For

For although Iuſtification as it is a benefite of Chriſt, receives no encreaſe: Yet faith Sacramentall in apprehending it receives encreaſe. And thus both agree in conveying whole Chriſt to the ſoule. *Part.* 3. *Article.* 2.

Secondly, in reſpect of their ſealing up of all Chriſt to the ſoule, (of which in the next Chapter.) for, except both concurre in ſealing, neither of both doe ſeale him: True it is, that ſome further thing is offered to the ſoule in the Supper than was in Baptiſme, but yet becauſe ſtill one Chriſt is offered in both, therefore increaſe of grace cannot be ſealed up where ingrafting and begetting hath not beene already conferred by ſpirituall Baptiſme. Neither without other give whole Chriſt (if both may be enjoyed) although each give him wholy becauſe Chriſt is inſeparable from himſelfe: the whole ſoule is in each member which is in the whole body; yet if wee devide the toe from the foote, there will be no ſoule in the toe. Take Baptiſme from the Supper and the Supper can be no ſealing Supper: for how ſhall life be encreaſed in a thing which never had true life begotten in it? I conclude then, the Sacraments of the Goſpell although they are two, yet doe not cut Chriſt into two parts (as the child which *Salomon* bid to be divided in two parts) but ſtill offer one Chriſt to be communicated. Both thoſe harlots could not have one and the ſame child: but all Chriſts members, have that one Child, Ieſus Sacramentall; although for ſeverall ends (as by and by ſhall appeare) one ſerving to create him, the other to enlarge him: yet both agree in exhibiting one Ieſus. Of the uſe anon. 2 Sealing Chriſt.

Now laſtly, touching their diſagreement, as it ſtands in many leſſer things, ſo in the particular ends eſpecially; for the former, they are theſe five, 1. Order, 2. Frequency, 3. Opportunity, 4. Elements. 5. Subject. For the firſt. The order of them, is, that Baptiſme goes before, and the Supper followes, even as being goes before proſpering. Yet I denie not but thouſands have beleeved ere baptiſed; but now I ſpeake of the order of the ſeales, not otherwiſe. Which diſcovers the folly of ſuch as would defer baptiſme to the laſt period of their life, out of an errour, both that it conferd grace by a vertue inherent, and that it pardoned ſins only paſt. By which folly ſome bereft themſelves of Baptiſme finally, by ſudden death. Secondly, in frequency. Baptiſme it but once to be adminiſtred, the Supper often. Wee are but once borne. And therefore the rebaptizing of Anabaptiſts is a curſed pro- Their diſagreement, in five things. *Order* 1. Secondly frequency.

fanation: not onely in reſpect of their condemning Infants baptiſme in generall, but of repeating baptiſme adminiſtred, although by or in a falſe hereticall Church: for even ſuch baptiſme muſt not be doubled; if the myſtery of the Trinitie and the Doctrine of Chriſt be maintained in any generality, although with much corruption. The like I may ſay of thoſe that denied to reſtore them that were once lapſed, upon pretence that then they muſt be rebaptized; and alſo them that preſumed to rebaptiſe ſuch as they received againe into the Church, after their repentance of ſome notorious hereſie, or odious practiſe which they had fallen into or committed. No, wee abhorre ſuch ſcurſe, affirming one Baptiſme, and that one, once to be given to the Church for true ſealing up the ingrafting of the ſoule into Chriſt when it ſhall beleeve the Covenant.

Thirdly ſeaſon. Thirdly, in opportunity or ſeaſon, Which I ſpeake not poſitively, but upon ſuppoſition of the Churches wiſedome and liberty in determining the ſeaſon of the Supper to be in the morning, leaving the ſeaſon of Baptiſme indefinite as occaſion ſerveth. And that, becauſe the one being adminiſtred to growne ones, requires fit and due ſeaſon to quicken them up, which in the other is not requiſite. But for all this, I doe affirme no neceſſitie to be in this ſeaſon of the Supper, ſeeing its in the Churches power to alter the morning to the afternoone; and if wee ſhould ſo receive, I dare not impeach it, ſo it be done without confuſion. The fourth is the Elements, the one having Water, the other Bread and Wine; both ſerving pertinently to the uſes they were made for, and neither having in them any fitneſſe to reſemble each others uſe; Water being no more fit to nouriſh, than Bread to waſh, but each ſuiting properly to his end. The laſt is the Subject; the one the Infant, the other the growne, and ſuch as are of diſcretion. Which I ſpeake not as if the Church may Baptiſe none but Infants: for as it doth baptize them as lawfully, in the faith of the Parents, and in hope of their owne (when they come to underſtand the Covenant) as it offers the Supper to actuall beleevers; ſo yet if any ſuch be brought into the Church as never was baptized, being (as falles out) of twelve, twentie, thirty yeares: the Church is bound upon the due examination of ſuch, and confeſſion of his faith, to baptize him as well as an Infant. But for the other Sacrament, to admit children, (though under colour of ripe knowledge and grace above others) its not a fit thing, in reſpect

Fourthly the Elements.

Fifely the ſubject.

of

of ſcandall and opening a way to the profanation of Sacraments by others of like age: not to ſpeake of the raſhneſſe of it, in aſcribing that to raw youth, which requireth ſetling of judgement and ſoundneſſe of affection. But of all other differences, the particular ends are greateſt; in which the two Sacraments are irreconciliable. The one ſo ſerving for the Breed of a new creature; the other for the Support thereof, that neither can or ought to be applied to others end or uſe; as in their due place ſhall be ſpoken. *Addition.* See Chap. infra.

The uſe is; First, to bleſſe God and adore his Wiſedome, who hath in theſe two Sacraments, ſo harmoniouſly and agreeably united, repreſented, and ſealed up all the Lord Ieſus, ſo farre as a poore ſoule can cõprehend him; not wearying us with confuſion of Sacraments. Secondly, acknowledging God to be the God of order and diſtinction, in appointing us theſe divers ſeales: and that for three cauſes. First, to avoide the blinde devotion of Idiots, who not looking at which is which, but confuſedly at both as objects of holineſſe and devotion, goe no further to conſider Sacraments in their diſtinct ends. Much like Papiſts who uſe Holy-water, and the bread of their Pix (becauſe hallowed after their manner) to any ends they firſt light on: as to ſprinckle a ſicke man, to ſcare away Devils, yea, putting the Hoaſt into the dead mans mouth. Any thing ſerves to any end among ſuch Merchants, and Huckſters of holy things. And how few (thinke wee) are there to be found in many Congregations, who can diſcerne betweene theſe two Sacraments in their particular ends? Save that they ſee they be two ſolemne performances, having diverſe Elements and Acts belonging to them: elſe they know no ods, but put them up ſhufflingly in the bagge of their devotion, being unable to give a reaſon why themſelves were baptized, when they were Infants, or why being elder, they receive the Supper? *Vſe 1.* *Vſe 2.* In three branches. 1.

Secondly, to confute the practiſe of all thoſe who Popiſhly aſcribe to the Supper the conferring of grsce of all ſorts: and when they receive, they thinke that although they never reaped the fruit of their baptiſme before, neither had faith, yet one Sacrament may ſupply allwants; which is to deſtroy the diſtinct end of each Sacrament, and to plucke up good Land-markes, confounding the agreement and diſagreement of both; for, as all Chriſt is in both, ſo yet for two ſeverall purpoſes. A Divines life, we know, is to ſtudy, and Preach; hee doth both theſe wholly, himſelfe wholly is required to doe either; howbeit the things he *Vſe 2.*

doth are devided acts; he preacheth not while he is in his Study, nor ſtudieth while he is Preaching. Let us abhorre ſuch profaneſſe; and know all Chriſt is in both the Sacraments; yet orderly, and ſo, that who ſo hath not enjoyed him in the firſt to beleeve, cannot enjoy him in the ſecond to grow.

Vſe 3. Thirdly, to teach us how to apply the benefite of theſe two Sacraments according to our ſpeciall temptations. The former thus; If Satan tempt us concerning the truth of our Converſion to God, telling us we are in the ſtate of enemies, cut off from God, aliants and excommunicates from him and Chriſt: whither ſhall we recourſe? To the Supper and our oft receiving? No in no wiſe, for Satan can ſpeake Divinitie when he liſt, and tell us that the Supper is no Sacrament of Regeneration. But in this caſe, flie to thy calling, and to the ſeale of it, Baptiſme (if indeede thou canſt prove thy calling by the worke of the Law and Goſpell; elſe thy ſeale is to a blanke) and preſſe the Adverſary with the weapon of thy Baptiſme, ſealing it up to thy conſcience, 1 *Pet.* 3. 21. which ſhall quench the fierie dart of his temptation, and ſcare him from thee, better than all Popiſh Holy water. Againe, doth the Divill tempt thee to beleeve thou art an hypocrite, becauſe thou haſt a dead heart, thou groweſt not in grace, thou art ſunke from thy firſt love, fallen to the world, pleaſures, vanities, luſts of thy uncleaneneſſe, waxen unprofitable, and revoulted from God? What ſhall now helpe thee? That thou art baptiſed? No, hold that cloſe alſo, that thou maiſt pleade the other rightly: But in this caſe flie eſpecially to the Supper, and alledge thus. I am ſunke too farre into a formall courſe, and the cuſtome of the world, but yet Lord to thee I appeale, that in truth I have coveted thy Sacrament of Reſtorative and Nouriſhment; I have come with hunger to it for the repairing of my loſſes and decaies, and departed in good hope and comfort of recovering life and vigor againe: and therefore in deſpight of Satan, I will hold to the end of this Sacrament, which is, to ſeale up comfort to the afflicted, and ſtrength to the weake, and recovery to the decaied, and raiſing to the fallen: therefore from hence I will fetch it by vertue of the promiſe.

1 Pet. 3. 21.

Vſe 4. Laſtly, it teacheth us the excellency of the Sacraments, becauſe they have ſuch a gift in them, as to repreſent all Chriſt at once to the ſoule, Chriſt wholy and in each part of his merit and efficacy. It were an odde and ſtrange Picture which could deſcribe the

ſame

ſame man living, dying, dead, raiſed up and aſcending to heaven, and all in one perſon: That which no Art of man can doe, the Lord can doe by the Sacraments, that is above all Images or Crucifixes, and can tender to the ſoule in one view all theſe; the Lord Ieſus dead, riſen, aſcended: the Grace imputed of reconciliation, the Graee inherent of holineſſe, all the particular Graces of the Spirit, the promiſes of God made all, Yea, and Amen, in Chriſt, for this life, and for a better; for all conditions, and times and occaſions are offered at once in each Sacrament; the one to give us right and title to Chriſt when we wanted him; the other to rivet us more into him, to enlarge us in faith and the fruits, till we ſhall neede no more Sacraments or Ordinances. And therefore let us much eſteeme and honour Sacraments as moſt divine comprehenſions of all Chriſt, and channels of his Fulneſſe, from whom as our Head, *We receive grace for grace, Ioh.* 1.17. And this for the ſecond Chapter. Iohn 1.17.

CHAP. III.

Of the ſubſtance of a Sacrament in generall; The Deſcription of it propounded, and examined.

HAving ſpoken of the Circumſtances, the agreement and diſagreement of Sacraments: Next we come to the ſubſtance and nature of a Sacrament; Which will be underſtood the better by the deſcription and particular handling the parts thereof. A Sacrament then is, an Ordinance of God, wherein, by ſome materials duly appropriated and united, and by ſome acts duly adminiſtred, the Lord ſignes, and ſeales up to the ſoules of the Elect, the truth of his Covenant, and receives a reciprocall ſeale from them of their covenant with himſelfe.

Subſtance of it.

Deſcription of a Sacrament in generall.

For the clearing hereof, I would have the Reader conceive, that in this place I take the word Sacrament in the greateſt latitude; not onely for the ſubſtance of it in it ſelfe: but alſo as it is adminiſtred and performed in a ſolemne manner, betweene God and his Church. So that hereby two things ariſe to be conſidered. 1. The Subſtance of a Sacrament in all her conſtituting cauſes. 2. The due adminiſtration and performing thereof in the Ordinance. Touching the firſt, we are to conſider theſe foure cauſes. 1. The efficient and ſupreame cauſe of a Sacrament. 2. The materials of

Two Generals. First, Subſtance. Secondly, Adminiſtration. In the ſubſtance foure things.

of it. 3. The true formall cause. 4. The finall. Where first, the generall end, Sealing. Secondly, The branches, two: First, Gods sealing of the truth of his Covenant to us. Secondly, returning backe againe our own covenant sealed to him. In the latter member also, *viz.* The Administration, wee consider the acts of Ministers and people. and the spirituall dispensation of God in these externals, attending thereon, for the ends mentioned. Of the first of these in the first place.

First, the Author God. Proofes of it. *Reason* 1.

1. The Author of the Sacraments, all, and each, Old and New, is one unchangeable, Eternall and onely Wise and gracious God. And no wonder: for first, In his bosome of Eternitie lay hidden that purpose of entring Covenant with man, fallen from the grace of Creation. It was free for him to relinquish him finally in that revoult of his: in that he did not, it was free mercy, doubly greater than the love of Creation. If the devise then of a gracious Covenant with man, was onely in the power of the Creator, who shall be supposed to be the Author of seales to this Covenant, save the same God? *Reason* 2. Secondly, If the Lord onely found out his Sonne to be the foundation of this Covenant, meant him, sent him, made him, enabled him, to ratifie it by the bloud of the Covenant; accepted all this, offers it, seconds and assists it by his owne Spirit, to make it effectuall: Who can doubt, that he onely is the Author of *Reason* 3. these Seales whereby this effectualnesse is convei'd? Thirdly, If he onely be the Author of blessing the word of promise to breede faith in the Covenant, which is the lesser: Who but hee shall breede the assurance of faith, and the reflection thereof upon the soule, that it may know it selfe to beleeve? Now how is this done ordinarily, save by the seales? If he then be the Author of the lesser efficacie, who but he is the Author of the greater by the *Reason* 4. sealing Ordinance? Fourthly, If no externall blessing accompanying the Covenant, (for so the Lord was wont to perswade o-
Deut. 7, & 32. bedience, *Deut.* 7 and Chap. 32. *Hos.* 2. *Ezek.* 33, &c.) can come from any other Author save the Lord: as the blessings of raine,
Deut. 5, 29. dew, plenty, health, long life, successe, (*Deut.* 5. 29.) and the like; who shall dare usurpe the authority of Seales and Sacraments, which are the most eminent annexes to the Covenant of *Reason* 5. all other? Fiftly, If the Lord Iesus himselfe was the onely stablisher of the Testament and Covenant by his death and bloud (for without death no Legacy is of valour) then who but himselfe shall make Sacraments, which are in effect, nothing else save

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the power of his life and death? Sixthly, If the Lord onely can authorise divers signes for the Sacraments (as supr. Chap. 2.) if he onely can abrogate old ones: if hee one day shall abolish all, old and new, their nature and use, as past use: who but himselfe shall frame Sacraments? It resting in one and the same power to make Lawes and to abolish them. I conclude then that God alone is the Author of a Sacrament. As indeed the Scripture doth witnesse: The Lord onely, *Gen.* 17. appointed Circumcision: The same Lord, *Exod.* 12. ordained his Passeover: the Lord extraordinarily gave commission from heaven to *Iohn* to appoint Baptisme: and the Lord Jesus with his owne sacred presence and hands ordained the Supper before his death: Seeing after his Resurrection he could not, being partly an act of humiliation: and so all Sacraments were given by the Lord, in their severall kinds, for their severall uses, as in the next points shall appeare. And to say the truth, if it be once granted that the Lord is not the sole ordainer of Sacraments, what a wide doore must of necessitie be set open for both usurping Ordainers and counterfeit Sacraments? Where should the period be, or why should not hundreths as well as three or five be admitted to the heape?

Reason 6.

Conclus.

Gen 17.
Exod 12.
Luke 3, 1, 2, 3.
Luke 22, 18.

For use therefore hereof, this teacheth us to abhorre all Sacraments which have not God and Christ for their ordainer. If they cannot shew their pedigree in the Lords Genealogy, nor be bookt in his Records, nor have his stampe set upon them, we say of them as our Saviour of the Penny, *Give unto Cæsar that which is his*: So give to the Pope his Vnction, throw him backe his Sacramentall Orders and Pennance, we abhorre whatsoever savors not of God, as copper coine. Yea, and we loath whatsoever of Gods first ordaining, they by their abuse have corrupted, namely, as corrupted: and seeing God and Christ never gave us a Sacrifice for a Sacrament, wee abhorre to meddle with it as a Sacrifice propitiatory for the quicke and the dead; and for their Baptisme we loath it also as administred by them, as an horrible defiling of Gods Ordinance; professing to depart from their Sacraments, both for their new inventions, and for their adulteratings of the old; and bidde them take them as their owne, for now they have used them thus, they are no longer Gods. As for their distinction of Apostolicall and Divine, we take what they grant; if they be not Divine, although an Angell from heaven did ordaine them, wee should abhorre them: How much more when their

Use 1.

Nehe. 7, 63.

Math. 22, 21.

Pope,

Pope, or their Clergie, or the body of their defiled Church? For were their Church a chaste Spouse, shee durst as well forsweare her husband, as cast off subjection in embracing his Sacraments, and usurping power to appoint other; which is so farre beside her commission, that shee may as safely devise a new Covenant, Scripture and Doctrine, as doe it.

Use 2. Secondly, this teacheth us to esteeme so much the better of Gods Coyne, as we scorne the base stuffe of Popery: Gods stampe upon the Sacrament, should make it honourable and precious in our eyes. If some civill ordinance hath honour in it, because God hath put it upon it; if marriage be so solemne, if the Crowne of an earthly King be so sacred, how holy is his Sacrament? He who profanes it by sacrilegious adding, detracting, or profaning, either by superstition or unprepared use, shall finde God will not hold him guiltesse for taking his Name in vaine. We delight when we have any curious thing of a choise workeman, to say, It is a Picture of such a ones drawing; It is a Musicall Lesson of such a ones setting; a Watch of such a ones making: How should Gods Masterpeeces then affect us? Not to over-prize them, to keepe them in Pixes and under Canopies of gold, but to preserve them in their spirituall integrity.

Use 3. Thirdly, it should teach us to behold them, not in their outside, but as they are in Gods ordination; not the outside of a man which we see, but the soule (which is not seene) is the man: so, not the outward thing, but Gods Ordinance in it, is the Sacrament. Of which more in due place.

Use 4. But Fourthly, and especially, seeing God is the Author of Sacraments, let us be ruled by him in the right manner of receiving them: Look what *Iosia*, 2 *King* 21.23. said to the people, *Keepe the Passeover to the Lord your God according to all that is in the Book of the Covenant*: so here I say, Receive to the Lord, be ruled by him in Preparation, in action, and the fruite of both: Its onely in him that ordaines, to order also and prescribe the due manner of using them. Take wee this item with us, (before wee come to the Doctrine of right receiving) that it may set a spurre in our sides, to quicken us to due preparation and using of them; for hee who gave them to his Church, will most severely punish all ignorant, rash, unbeleeving, unrepentant, uncharitable, indifferent commers to his Sacraments: and every such one stands to Gods Tribunall, as we shall heare in due place.

2 King. 21.23

Lastly,

Lastly, let this point teach us to whom to goe for the spirituall life of faith, and the grace of love, for the great worke of receiving. Its in him the first principle of life who made them to bestow them. Renounce thy selfe, thy owne sence, will-worship, devotion, religion: Its no moralitie to receive well, no act of ours: Its a most spirituall act about an object of divine excellencie; the relation of a Sacrament, the end of it, the manner of partaking it, require a new bottome, and the casting out of our own; till God have stript us of our selves, flesh and bloud shall never feele any subsisting of Sacraments; they will vanish. Onely a word of promise, and a seale of the Spirit added to it, by, and from a God of boundlesse mercie, can breede faith to become as reall an evidence and convincing the soule, that there is Christ, Pardon, and Grace to be gotten, as ever Pharisee felt false bottome in his owne worke wrought, carnall and outward devotion, and farre greater. And this note, The Lord is not so to be counted the ordainer of Sacraments, as if he had put all his power over unto them to conferre grace to all sorts. No, no, he holds the bridle still in his owne hand; if hee blesse, they shall be blessed, if not, accursed: and all to teach us to seeke him for the grace of his Ordinance, to abhorre our selves, to pray for the Spirit of the Promise to make the seale effectuall, else all is empty and bottomlesse. *Use 5.*

The second thing is the matter of a Sacrament. In the which point two branches offer themselves to be considered: First, The necessitie of it: Secondly, The simplicitie. Touching the former; Elements must be sensible. I meane no absolute necessitie, but such as the sutableness of providence to the impotencie of our nature requireth. Such is the wofull blindnesse and dulnesse of our understanding and unbeleefe of our hearts, to conceive or apply to our selves the Mystery of Christ, that (except the Lord should suffer men to vanish wholy in this their wretchednesse) hee must of necessitie steppe out of his spirituall course, and temper himselfe to our infirmity; declaring spirituall things by carnall. And he doth by this meanes condescend to us, least wee should be offended with the hard things of his kingdome; but might even see, touch, taste them: and by speaking to all these sences at once, he might convey the savor and faith of them, and in them familiarly to us. Hee doth catch us (as it were) by this wise crafte, which though it bewray much dulnesse in us, yet no lesse deepe wisedome and love in God. And

Secondly, Matter. Two things. First Necessitie.

First, Our weakenesse reqvires it.

And this courſe he hath taken in all times paſt with his Church; for when any promiſe, charge, threat, or act of his hath paſſed to corrupt man: he hath beene faine to ſecond it with ſome ſigne and outward warrant to the ſence, to confirme them in the truth of it, who were Actors or beholders thereof. When the Lord ſent *Moſes* as a Saviour to *Iſrael*, and to *Pharaoh*, how did the Lord both ratifie his calling, and threats, by miraculous ſignes? So *Gideon* and *Hezekiah*; ſo the Prophets in their errands: as thoſe Stories of the rod becomming a Serpent, the drie and wet Fleece, the rotten Girdle, the Pot with the ſcumme, and fleſh ſodden together, doe witneſſe. Not to ſpeake of thoſe many Shaddowes and Types of holy things in the Worſhip of God, there being ſcarce any one materiall thing in the whole Myſtery of Chriſt, which had not ſome one, perhaps more ſpirituall reſemblances. Yea, wee ſee in the new Teſtament, how the Holy Ghoſt doth parallell many paſſages of Hiſtory to ſpirituall Myſteries; as *Hagar* and *Sina* to reſemble legall bondage, *Ieruſalem*, to typyfie the oppoſite liberty, the water that ſupported *Noa's* Arke, to expreſſe Chriſt and Baptiſme: which, although I ſpeake not to equall Types and Figures to Sacraments, (which are of a farre higher nature) yet generally, they ſerve to ſhew what the infirmity of our dull nature doth call for at the hands of God, to vouchſafe theſe Sacraments.

Exod. 3. 2. & 4 3.
Iudg. 7, 38.
Eſay 38, 21,
Ier. 13 9. and 24, 2, 24. and 25, 15.
Ezek. 12. 3. &c.
Gal 4. 24.

Secondly. For prevention of Idolatry.

Vnto which another reſpect may be added, to wit, prevention of will-worſhip. As the Lord gave the Iewes an earthly tabernacle, and materiall inſtruments of worſhip, warranted by his owne Will, to reſtraine the carnall part from deviſing Idoll-inventions to ſerve him by: So Sacraments ſerve in a ſort, to curbe our baſe hearts from the like errors. For, if even theſe be not ſufficient to ſtop our folly in this kinde, which will know no God, or worſhip further than we ſee him; then what would we have deviſed to our ſelves, if God had not allowed us theſe? Let the many additions of Popiſh Sacraments, and Sacramentals, Images, Idols and the Crucifixe, &c. be evident proofe hereof.

Vſe 1.

Teaching us to circumſcribe our curious and fickle hearts within Gods bounds: and ſecondly, to magnifie his proviſion in this kinde, for the releefe of our dull and ſlow hearts: yea, as *Manoahs* Angell aſcended in the ſmoake of the ſacrifice; ſo let us incorporate and indoctrinate our feeble mindes and ſoules into the evidence of theſe divine proppes of the Sacrament. As our Savior

Iudg. 13. 20.

ſaid

ſaid to *Thomas*, *Put thy hand into my ſide, and the print of the nailes*; (he being content that his exalted eſtate ſhould admit ſuch ſcarres to convince him) ſo in this Sacrament hee ſhewes us his markes, bidding us to be not more formall and hardned; but faithfull. The more wayes the Lord ſeekes to encounter the dull conceit and the ſtupor of our underſtanding, yea the blunt edge of our affections in holy myſteries; the more naturally and familiarly he deales, that he might ſurpriſe our earthlineſſe, ſenſualitie and heavineſſe of ſpirit, ſlow to beleeve theſe heavenly things; I ſay, let us be the more teachable and pliable to his diſcipline: Let the impreſſion of his Ordinance pierce more deepely into us, and worke a more through conqueſt of our hearts to the obedience of him. A pen of a Diamond hath tenfold that force to engrave a Figure in glaſſe or mettall than ſome ordinary toole: So when the Lord ſeekes to ſend inſtruction into us many wayes at once, by all the ſences, eyes, taſte, touch, as well as by the worke of the bare word: oh! let us beware leaſt our reſiſtance of Spirit, and hardneſſe of heart, diſcourage him quite from any further dealing and treating with us! If when I teach you carnall things (ſaith our Saviour) for ſo it was his courſe to teach nothing ſave by Similitudes, Parables, and ſometimes reall objects, as by ſetting a little child before them, and waſhing and wiping their feete himſelfe, (in that leſſon of Humiliation and ſelfe-deniall) *Ye underſtand not: how ſhall yee conceive heavenly?* Meaning, if thoſe things which were uſed as the more cleare to expreſſe the more darke; were yet as darke to them as the things themſelves: What way ſhould be found to beate in inſtruction into ſuch dullards? *Bray a foole in a morter, yet ſhall not his folly depart from him.*

John 20.17.

John 3.12.

Matth. 13.2. John 13.4

Prov. 27, 32.

The latter is the ſimplicitie of materials in the Sacrament. A queſtion may be asked, why the Lord ſhould appoint ſo homely, triviall, and common Elements? As we ſee water in Bapriſme is a common thing, bread and wine uſuall ordinary creatures, nothing in them ſtrange, farre off, precious or ſolemne to the ſence. Why rather choſe he not to deſcribe the price of thoſe graces, offered in the Sacraments, by ſome rare and coſtly objects? Anſwer. This indeede ſounds beſt to our ſuperſtitious and fantaſticall hearts: as to *Naaman*, when hee heard of *Iordans* waters, by and by, the better waters of *Abana* and *Pharphar* were preſented by carnall reaſon. But as God had another purpoſe to him in the healing

Secondly, Simplicitie. Queſtion, Why the Elements ſo triviall.

2 King. 5, 11.

healing of him by waters; hee meant not to magnifie the one above the other, but rather to magnifie his power and grace above them both; ſo here. More diſtinctly theſe two maine cauſes may be aſſigned for the meaneſſe of the Elements. 1. The generalneſſe. 2. The ſafetie of them. For the firſt, water, bread and wine are Elements, generally to be come by and provided with eaſe. Rare is that country that wants them; now it was meet that the moſt generall materials be appointed for Sacraments, leaſt elſe the precious neſſe and difficulty of getting them, ſhould either hinder the uſe (at leaſt frequently:) for many Congregations are ſo brutiſh at this day, that they ſhun oft communions for the matter of charge) or elſe give occaſion to the curioſitie of men to deviſe diverſities of ſupplies, and ſo to bring in a confuſion. But the Elements being ſo generall that ſcarce any country is to be found that wants them (and if ſome odde ones ſhould, yet the uſe of rootes (ſerving for their bread) is the more pardonable, this danger is prevented. The 2. and more chiefe is, prevention of carnall worſhip, that the Ordinance may be preſerved more ſafe and entire from ſenſuality and pompe. If the Lord had appointed a feaſt of pompe and ſtate, coſtly junkets, rich attires of Prieſts to uſher and ſerve in ſome rare coſtly cates, either naturall or artificiall, as at this day the Papiſts boaſt of their brave Sacraments, and rich ſetting them forth with embroydered attires, ſumptuous Canopies, Pixes, Proceſſions, and Pageants; lo, all the glory of ſpirituall Sacraments would turne into outward pompe and oſtentation; as we ſee *Ahaz* more ſolicitous of the ſtate of his Altar which hee offered upon, than the ſubſtance of worſhip and ſacrifice. No ſooner was poore *Moſes* gone out of ſight, but the Iſraelites muſt have a Calfe of gold to looke upon, to offer unto, to feaſt, and play and dance before it; this pleaſed their Idolatrous humor well. And even juſt ſo, it well pleaſeth the carnall humor of Papiſts to have ſuch places of worſhip ſo painted, and embelliſhed, ſuch materials in this worſhip, as might amaze their fleſhly eyes and ſences, eate up their ſpirit and inner man, checke the life and ſavor of faith, and pleaſe a lazie and ſenſuall heart with ſhewes and ſhadowes, that they may depart as wiſe as they came. Contrarily the Lord ſtrives to prouoke us to ſerve him ſpiritually; and therefore ſetteth meane objects before our ſence, to the end wee may know, that there is ſome further object there for us to looke at, than the bare Elements. That ſo,

First, For the generality.

Secondly, ſafeneſſe.

2 King. 16. 10.

Exod. 32. 3.

by

by how much this feaſt comes ſhort of mens banquets, by ſo much the more the heart might not reſt upon outward receiving, but ſeeke a ſupply of outward, by inward and ſpirituall dainties, not ſeene: and ſeeke the things that are above, where Chriſt ſitteth at the right hand of God. Even as a father ſeeing his child proud of fine clothes, makes him a ſute of ſackin or lether, to take down over-great delight in himſelfe; ſo here, to cracke the pride of carnality, the Lord clothes his Sacraments meanely; and ſo puls up the heart to himſelfe. Its noted, *Luke* 22.19. That after Supper Chriſt tooke the Cup, &c. And why? Surely, that the body being already full, might the leſſe looke after nouriſhment, remembring a farre greater worke was in hand. Col. 3. 2. Luke 22.19.

The uſe is to condemne all Popiſh, carnall ſerving of God; for as much as thoſe things which to men are glorious, are baſe to him. Heathens ſhall riſe up in judgement againſt ſuch, who (by that little glimpſe of a God a farre off) could ſay, *What good doth gold or pompe doe in a Church?* If God be a Spirit, give him a ſound heart, a righteous life, and then ſmall pompe may ſerve; great ſacrificing diſhes of plate are not neceſſary; I ſpeake not againſt comely decencie in the worſhip of God; who is as truely a God of Order, as one that loathes carnall bravery. *Vſe* 1.

Secondly, the very baſeneſſe and poverty of the Elements, ſhould raiſe us up to a ſpirituall view of the uſe they ſerve for, and cauſe us to beware that we cleave not to them. They tell us, State and Pompe is not in us: Wee onely ſerve to convey your hearts to God; wee dare not filch away from God the glory of his intention; onely by our proprietie and ſeparation for holy ends and Sacramentall relation, we would raiſe the ſoule upward, and carrie it within the veile, to behold the Treaſure of Chriſt in the fruits of his bloud-ſhed. Therefore even as *Peter* being hungry, yet dwelt not in the Kitchin, but in his Chamber was rapt up in ſuch a trance as preſented him a ſheete full of Gods proviſion, bidding him, *Ariſe and eate*: ſo ſhould our ſoules be farre from dwelling upon the creatures, and ariſe and eate Gods Proviſion with an heavenly heart by faith: Behold the Sheet of God let downe from heaven, in which Chriſts delicates and feaſt upon the hills, *Eſay* 25. is offered to us; diſcerne theſe a farre off, as an Eagle would doe a Carkaſſe, and ſeaze upon this prey; lie not like a Dorre in the dunghill, onely reſting in the Elements, which alone are beggerly rudiments: but the body is Chriſt. We uſe to ſay *Vſe* 2. Act. 10, 10, 11 Luk. 17, 37. Col. 2, 17.

and answer, Minister and people, *Lift up your hearts! We lift them up unto the Lord!* Oh! that as wee have spoken well, so, there were such an heart in us! That as we see all things in the Sacrament, drawing us from a carnall religion, and all externall pompe, as farre off as our base Trades and businesse of the world: so wee might be ashamed to have our spirits taken up in them, while heaven is offered to us.

Thirdly, their forme.

From the matter of Sacraments, wee come to their forme and inward excellency: which is nothing else, save the impression of God, stamped upon them by his owne hand for speciall signification and use. Now the whole workemanship of Christ about the forme of Sacraments may be reduced to this double head. First, Appropriation. Secondly, Vnion. The former of these is precedent and preparing to the latter; and its such a worke, as concernes the remote signification of Sacraments: The latter more belongs to their exhibiting and sealing power: but both essentiall to the being of a Sacrament. To begin with the first, Appropriation hath in it, these two maine acts. First, Propriety to signifie. 2. actuall ordaining to Sacramentall use. Touching the first; The Lord in making a Sacrament, beholds the materiall Elements in their naturall aptitude and peculiar Symbolicalnesse to expresse such a thing. To open this, Consider that things are said to be apt and peculiar to resemble, either by a made aptnesse, which is not in the thing it selfe, but put upon it accidentally: or else is apt by an agreeablenesse in it selfe, so to doe. In Latine we would thus distinguish them, [*Apta facta* or, *Apta nata*.] of the first sort are all such things (whether Reall or Nominall, or Notionall,) as have their signification from an outward consent of them that impose this aptnesse. As I know when I heare the name of London, Yorke, or Dover, what places are, and what are not signified and meant: Why? How comes my conceit to fasten upon such a Citie by the mention of such a name? Surely from no naturall aptnesse in the names to signifie one Citie rather than another; but by imposition and consent, or custome, which is as good as a naturall aptnesse to decipher such a place: men will so call it, therefore it prevailes to be apt to it. Of this kinde are all watch-words, *Dan.* 3. 5. When the noise of all kinde of Musique sounded, then was it thought a fit season *to fall downe and worship the Image*. Why? It was so consented and agreed upon. Such is not the aptnesse here meant. A second therfore is naturall, when

Two Generals here. First, Appropriation.

In it two things. First, Propriety.

Proprietie double. First, Accidentall.

Dan 3. 5.

when a thing hath peculiar aptneſſe in it ſelfe to reſemble; although the things are of never ſo different kinde, yet in their kind, they concurring in one third notion; looke what is in the one, doth, or may incline to deſcribe the other, even of it ſelfe. And thus a ſhaddow is apt to expreſſe ſhortneſſe or changeableneſſe of mans life: a deepe well apt to reſemble the depth of a mans heart; ſo water is apt to expreſſe a cleanſing, bread a ſtrengthning food, and wine a refreſhing of the heart. And this latter is the aptneſſe which our Saviour beholds Elements in: ſuch a peculiar aptneſſe as might alone carrie the minde of the beholder to that which is ſignified. And hence is that of *Auſtin*, Except Sacramentall ſignes had a Symbolicalneſſe with the things they repreſent, they could be no Sacraments; meaning, they could not be ſo apt to reſemble. For howſoever the Lord might by his power have made any ſigne to become a Reſemblance, and that becauſe he ſo pleaſed; yet, ſeeing in this he ſought not the declaring of what hee could doe, but of that which is beſt for the convincement of diſtruſt, and dulneſſe of our nature, hee rather choſe ſuch Elements as might out of their owne congruity, reſemble things ſpirituall. Appropriation then requires a naturall aptneſſe to reſemble.

Secondly, naturall.

Sacramentall matter is apt naturally.

The latter and maine peece of Appropriation, is divine, and peculiar application, not onely in generall to ſerve for holy uſe, but in ſpeciall to note out, typifie, and deſcribe to the ſoule the Lord Jeſus Sacramental, for breeding and confirming the ſoule in grace. Now this is a further thing than the former; determining the propertie of the creature and the fitneſſe thereof to reſemble, unto this ſpeciall reſembling of Chriſt Crucified, in his waſhing qualitie, and his nouriſhing propertie. Although there were never ſuch aptneſſe in a creature to doe thus in it ſelfe, yet it hath nothing to doe to meddle with a Sacrament, except the Lord doe ſpecially appropriate it to ſerve for ſuch a purpoſe; and then it begins to have in it a Sacramentall proportion, and power to raiſe the ſoule from earth to heaven, whereas elſe it ſelfe being earthly, it were more likely to naile downe the heart to it ſelfe and to earthly thoughts and affections; But ſo potent is the worke of the Ordainer, who hath put this peculiar property into it, that although it be but a creature, yet it carries the ſoule from earth to heaven, in a moſt familiar manner. And marke, how this ſtands in the power of the Word. We know that the common bleſſing

Second'y, application of Elements by divine inſtitution. Proofe of it.

of thē crēaturē to feede and chearish the body, comes from the Word: *Man not living by bread, but by the Word that proceedes out of the mouth of God.* How much more then must the vertue of the Ordinance come from God to make this carnall nourishing creature, to be a spirituall nourisher? Hence it is that *Austin* saith, *Accedat verbum, &c.* Let the Word come to the Element, and there is a Sacrament. This Sacramentalnesse of the Elements, stands in a word.

Illustration of it. 2 Cor. 4, 6. Gen. 1. 4.

God that said, *Let light shine out of darkenesse; Let there be day, night; Let the earth bring forth fruits, grasse, &c.* effected it with a breath: so the word of Ordinance; Let Bread and Wine be representers of the body and bloud, the merit and efficacie of Christ Crucified, to replenish the soules of the faithfull; hath caused these Elements for ever to have such power to represent these things; so that no age or time shall ever prevaile to weare out this Impression; yea, and not onely to represent them in their kinde, but also in their fulnesse. So that as it was one charge concerning the Paschall Lambe, that he must be wholly eaten or burnt: so by this Appropriation the Sacramentall signes doe resemble fully, as well as properly. And as in the compound of Bread and Wine, there is not onely a supply of drie, bur also of moist nourishment, that so both hunger and thirst may be satisfied, and the body both made strong, and cheerefull to service: so by the Ordinance, these signes convey Christ in his Sacramentall fulnesse of nourishment, so that nothing is lacking to the soule which Christ can supply it with, if it beleeve.

Reason for it. Luke 22, 23.

Now to returne, take away this third act of Christs Word and institution, giving this peculiar power to the signes to resemble the ends of the Sacrament: Tell me, what is there in the world, which hath in it an aptnesse to resemble, but might be a Sacrament? Whereas now wee see not aptnesse, but Approbation of Gods word, determining such an apt thing to such an apt use, is the very life, bloud, and marrow, of a Sacrament. There is no doubt, but as the Scripture teacheth, a Christian wise man will picke out holinesse out of each resemblance; an housewife that is godly, will not boult out her flower from the bran, but her heart will carrie her to our Saviours words, *Satan hath desired to winnow you, &c.* An Husbandman will not use his Fanne or Floore to dresse or cast his corne in, but he will muse of that finall separation of the drosse from the Wheate. But there is great oddes betweene

tweene a voluntary act of our owne devotion, and an obedience to a Sacramentall charge. As the Text saith, *Luke* 4. There were many Leapers in *Elisha's* time, and many Widdowes, but not many to whom he was sent: So the world, yea, the word is full of resemblances, but not of such as Christ hath set his stampe upon to be Sacramentall. The setting of a young child before the Disciples, and the washing of their feete with his owne hands, were Christs acts (still at this day apishly followed by the Pope) but neither appointed to be Sacramentall: but onely naturall resemblances (to an holy heart which hath a gift to make use thereof) of a spirituall grace of humility. Appropriation then especially stands in this determining of the Elements to such an use by the Word and Ordinance. Luke 4. 27.

Ere we proceede, this first point may be of speciall use. 1. To blesse the Lord as for the reliefe of our dulnesse by outward Elements, so especially for the aptnesse thereof, chusing such as (without any more adoe) might easily acquaint us with such holy things; of which before. And to teach us to beg of his Majestie heavenly hearts, which might be capable of his meaning herein. *Use* 1.

Secondly, this must keepe us within holy bounds, as concerning our devising and setting up to our selves, resemblances of holy things: as Crucifixes, and the Image of the blessed humility of Christ, to behold and worship. Who allowed us these? The Sacraments serve as a *Supersedeas* from all such inventions. All Popish trash of forged Sacraments here falls to ground. *Use* 2.

Lastly, let us learne to familiarize with Gods Sacraments in the point of the institution of resembling the Lord Iesus: Let us not be dull and blockish in appropriating them to their use, but learne stil to climb up by them to heaven. If the mind be at York, instantly at the naming of the City, when yet the body is an 100. miles distant: and no sooner doth a woman heare her husbands name, but she is present with him (though he be in a far country) by the velocity and speed of the apprehension, stirred up by such a relation: Oh! how dull and slow of heart are they who in the midst, not of artificiall, humane or naturall, but divine appropriations, are so carnal and heavy, that scarsely the Sacrament will ingender one lively representation of the Lord Iesus, to nourish us and cheere us? But as we come, so we sit, and so depart, as Strangers and Idiots, as if Christ and we were devided as far as heaven and earth. *Use* 3.

2 Causes of our dulnesse herein.

The causes of which are these, either that wee are not those new creatures in whom God hath renewed the powers of understanding and affection; and therefore want the discourse and the spirit of revelation; in a word, want the operation of a new Creature, which is faith stirring the soule to a lively meditation of Christ, by the Word, the Ordinance, and Promise of God: (and then what wonder if Sacraments which should be the most active meanes, become all a-mort, dead, and dumbe with us, and we being held and taken in all our limbes at once, like numb-palsie-ones, can neither stirre hand or foote towards Christ!) or elsse we abuse the gift of faith and the power of the new creature, by disabling our selves and disinuring our soules from this worke, and disguising that Image of God in us (which serves to carrie us to God) by setting it upon trash, world, profit, pleasure, ease and sensuality, till it seeme tedious unto us to set it upon holy thoughts in the Sacrament. To prevent this, it were good counsell to trade our spirits to heavenly things even by earthly occasions, as well without as within the Sacraments. Hee shall not finde his spirits so flat, and lazie in meeting with Sacramentall Christ, who inures his dead heart daily to an holy nimblenesse in comparing earthly things with heavenly. He that cannot see a Pismire but he will thinke of providence: not a garish harlot dressing herselfe for an adulterous wretch, but will taxe himselfe, for his lesse loving Christ: she that cannot lay a leaven, but thinkes of the kingdome of Christ: and in a word, hath a gift to be heavenly, and to turne ordinary properties of the creature or common occasions, to holy meditation: he shall not have his heart in another world, when the Lord presents unto him the Lord Iesus, by Sacramentall resemblances. And thus much for the first.

2.

Caveat thereto.

Prov. 9, 6.

Math. 13, 33.

The second part of the forme of Sacramments, is Vnion. Which yet comes neerer than the former, as more closely conveying and exhibiting the Lord Iesus to the soule. Yet, wee must know the former makes way to this; the aptnesse and speciall application of signes to this use, helpes much the minde to conceive: but this is the more immediate object of faith to fasten upon Christ, that the Sacraments are no longer the bread of the Lord, but bread the Lord, wine the Lord, and water the Lord. And this Sacramentall union is an act of Gods ordaining Spirit and Authority, by vertue whereof the Lord Iesus, in all his merits and efficacie is not onely resembled and presented by apt likenesse

The second part of forme, Vnion.

to

to the minde, but really made one with the Elements, that by them and with them hee might be carried into the ſoule inſeparably for aſſurance of Vnion and Communion with God. Hence it is that the Scripture ſpeakes in ſuch a phraſe, *This is my body, This is my blood of the New Teſtament*: yea in the Old Teſtament, Chriſt is our Paſſeover. The Rocke was Chriſt, *I am that Manna which deſcended, &c.* All which phraſes denote a realneſſe and union with the Elements, true and unfaigned. And indeede all divine unions are Reall: although they differ in their ſeverall kindes; yet by vertue of the Ordinance and the power of him that hath ſo made them, they are no ſhaddowes of emptie things, no dumbe Pageants, as we may ſee in other unions. There is an intellectuall union in nature betweene the minde and the object; in which reſpect we ſay, the minde is all things, meaning in and by this comprehenſion and union. The object and the minde are one by vertue of this power of God in the ſoule, not becauſe they are ſubſtantially one, but notionally. Yet this notion is realneſſe in her kinde. Man and Wife are one fleſh, no more two but one: how? by vertue of divine inſtitution: this union is reall and true, yet not meerely Phyſical and naturall oneneſſe, but in the kinde of it, a matrimoniall union. The like may be ſaid of all civill unions of the family; which by vertue of the Ordinance of God aſſiſted by law and order, become bodies united. I doe not allude to theſe as if they did hold in all points: but for two cauſes. Firſt, to ſhew the power of divine Ordinance to unite and make things one. Secondly, to ſhew that the diſproportion of the natures of things united, either for kinde or diſtance, is no let to realneſſe of union: in a word, its the Ordinance of Chriſt, which hath an indeleble and irreverſible power of the conjoyning of the Lord Ieſus to the Elements, in a reall and Sacramentall kinde (ſo farre as ſerves the turne) not to ſubject Chriſt to a baſe creature, but to ſubject the creature in her property to be a cloſe and neere uniter of the ſoule with Chriſt, to whom elſe (through the incapableneſſe of fleſh) it could not ſo eaſily have beene knit, and made one withall.

Luke 22, 1 F. 1 Cor. 5, 9. Iohn 6, 32.

All unions reall.

Sorts of them

This point will the better appeare, if we goe a little further, and ſhew that even the greateſt and deepeſt unions that are, ſerve to make way for the union and communion of the ſoule with her firſt originall, hereafter in glory, and here in grace. The very perſonall union of the Trinity, how ſhould it be better conceived than by the myſtery of redemption? wherein God could not poſ-

All unions ſerve to make God and the ſoule one.

sibly have satisfied God, nor man be brought and united to God, except there had beene a personall union, that is, a sameneſſe of deity in the differing of persons. The like is true in the union of Christs Godhead with the nature and flesh of man: why was it, but to serve Gods holy purpose to reconcile and unite flesh to God by the person of *Emanuel*? So also, that spirituall union of the whole body and soule of a beleever with Christ, why is it, but to prepare it for eternall union with him? The union (or communion rather) of the members of Christ into one body and being, to what serves it but that the whole Church may be one with Christ and her head, that by him she might be one with God himselfe, who shall be all in all in glory, wholly possessing and possessed? So also wonder not if this inferior union of Sacraments, be so reall and close: seeing its cleare, the Lord in this, condescending so low to the capacitie of man, unites himselfe no otherwise to the Elements, than that in and by them as channels of conveyance, he might (when and where he sees it good to use them) derive himselfe into the poore beleeving soule in a fuller assurance of Communion with her? So that our Saviour saith, *Marvaile not that I said unto you, Hee that eates and drinkes my flesh and bloud, shall abide in me, and live for ever.* To man such a union is impossible betweene a creature and the Creator, betweene baseneſſe and glory: But it is the Word and Ordinance that causeth it; and which hath setled this Sacramentall union indissolubly, that our soules might fare much the better, and the union of the soule with Christ himselfe might be more familiarly conceived.

John 6.43.

Rule 1. To adde somewhat for the better opening of this union, let us first understand what it must be, and then what it cannot be. First, of necessitie it must be such an union, as the nature of the things united will admit. Then secondly, such as the ends of a Sacrament will suffer. For the former: The nature of the things united will not admit either a locall or a Physicall union: They will and may admit a spirituall one. First, not a locall: *viz.* That as the Bread and Wine are locally present, so that the Body and Bloud of the Lord Iesus be also locally present; this I say the nature of the Lord Iesus his Body will not admit: For although it be a glorified body, yet it is a true naturall body, and therefore limited, and so cannot Consubstantiate with the Elements in all places, where they at one and the same instant, are present to the sence of the Receiver. Which confutes the Lutheran error, of locall Presence,

A further opening of them by two things.

1 What they admit not. viz. a locall or naturall.

as

as if of neceſſity there muſt be a corporall Preſence, or elſe thoſe words [*This is my body*] cannot be verified: No, we denie it, becauſe it reſiſts the nature of the things united and preſent. Secondly, neither will their nature admit a phyſicall Preſence or union; that is, ſuch an union as by which the proper formes and beings of the things united are loſt, and become under a new forme of mixture or compoſition. For the Natures of Chriſt and the Bread are incompatible in point of mixture or compounding, becauſe the one is a ſpirituall, the other a corporall thing, which admit no ſuch mixture as corporall things of like nature doe, as wine and water. So then if this union be not mixt, it is much leſſe Tranſubſtantiate: for in that the one doth not mixe with, but evacuate and diſanull the other, leaving nothing of ſubſtance behinde,

But, the nature of theſe Elements admit a ſpirituall union: nothing hinders why the things which are furtheſt diſtant or remote in place, may not yet be preſent in truth and realneſſe: for the ſound of a Canon-ſhot 40. miles off from my eare, yet is preſent by the meane of the aire bringing it home to me: and the body of the Sunne, of light and warmth, diſtant farre from me, yet by the aire which carryeth the beames of it, is preſent and made one with my bodily touch and feeling. And againe, nothing hinders why two things phyſically diſjoyned, may not yet ſpiritually be one, and joyned together, by vertue of the power of the ordainer. In a word, the Nature of the things united will admit a reall union, although no corporall union, either locall or mixt, and much leſſe tranſubſtantiall: therefore the things united in the Sacraments are onely ſpiritually and really united.

2 What they will admit, viz. ſpirituall union.

Secondly, the union of a Sacrament muſt be ſuch as the ſcope and end of a Sacrament will ſuffer and no other. But the end and purpoſe of a Sacrament cannot admit any other union betwixt the ſignes and things ſignified, ſave ſpiritually reall. For then muſt we deſtroy the ſcope of a Sacrament in a double reſpect. 1. Of relation; for except there be maintained in the Sacrament diſtinctneſſe of Termes, and relation of one to another: ſo that a bodily thing may ſignifie and intimate a ſpirituall: and a ſpirituall be repreſented by a carnall, yet each diſtinct in their nature: the Sacramentalneſſe periſhes; ſimbolicalneſſe and reſemblance being wholly extinct by mixture and confuſion of things united. Then ſecondly of materialneſſe. For if we admit ſuch an union as is tranſubſtantiate (which indeed is no union of two in one, but an excluding and ſwallow-

Rule 2. Its ſuch an union as the end of a Sacrament will ſuffer.

1. Relation.

2. Materialneſſe

ſwallowing up of one by another) what ſhall remaine of the Elements behind? If they anſwer the accidents of them. (This being premiſed that its impoſſible accidents can ſubſiſt without their ſubject) I anſwer, meereneſſe of accidents take away materialneſſe or corporalneſſe, and therefore diſanull as much the ſubſtance of a Sacrament, as if wee ſhould hold that the Elements could ſwallow up the thing ſignified. But ſecondly, the end of a Sacrament will eaſily admit ſuch an union of things, as whereby the Lord Ieſus and all his good things may be conveyed to the ſoule really, and this being as much as a Sacrament ſerves for, and concurring equally and fully with the ſcope and purpoſe of it, whatſoever is more, is ſuperfluous. And therefore reſiſting that end, muſt needs be a falſe and erronious union, not from God.

Vſe 3.

The uſe of this whole doctrine is manifold. It is firſt inſtruction to teach us what muſt diſcerne and judge of this Sacramentall union; what nature it is of: Surely not Popery, not fleſh and bloud: for they being deſtitute of the Spirit of this union, cannot comprehend it: Its a Riddle which only he can conceive who plougheth with the Lords Heifer, which onely conceives it. Carnall men cānot judge of ſpiritual things, becauſe ſpiritually diſcerned. If we would know either what this union is not, to wit, Popiſh, and carnall, and locall: or what it is, to wit, reall yet ſpirituall: then judg what either the nature of the things united, or the ſcope of a Sacrament will admit; and there reſt, goe no further. If then it ſeeme ſtrange how a thing may be as truly reall ſpiritually, as carnally: ſeeke the Spirit of God who is the knitter of this knot, and that will teach thee, that the power of the word which appointed light to be, and it was, and the evening and morning to be a day, and ir was, and man to be, and he was: did alſo ordaine the Body and Bloud of Chriſt to be really one with the Elements without locallneſſe, or mixture, and therefore ſo they are.

Rom. 8. Cor. 2.

Vſe 2.

Secondly, looke what difference there is in the things united, in the point of their Sacramentall union; the ſame difference and diſtance muſt be obſerved by the Communicants in point of partaking them: To wit, that ſtill the ſeverall nature of theſe things be preſerved entire: and yet by the one carnall thing, the other which is ſpirituall be bettered and enlarged. Touching the firſt, the ſoule, the ſpirit, the faith of the receiver, looke at the Spirit of the Sacrament, the Lord Ieſus crucified: The hand, the eye, the mouth of the Receiver, looke at the Elements only: Do not thinke

then

then that the carnall part can meddle with the ſpirituall, nor the ſpirituall with the carnall (as it is ſo,) but the outward man, ſees, touches, taſts and digeſts the outward: the ſpirituall beholds, taſtes and enjoyes the ſpirituall, each muſt keepe his owne bounds. If I would diſcerne an outward thing in the Sacrament, I muſt uſe my ſence, my touch, my taſte: and if theſe convince it to be carnall, ſo it is: Againe, if I would diſcerne a ſpirituall thing there, I muſt conſult with my inward man and the inner ſence of faith, and thereby I muſt pronounce an inner thing to be preſent: If I want eyes and ſence, I can perceive no outward thing. If I want faith in my ſoule, I can perceive no ſpirituall thing: each thing or object muſt be perceived by the proper inſtrument belonging to it.

To the end I may perceive there be true Materials in the Sacrament, and not onely bare accidents without a ſubſtance, the outward ſenſe is triall ſufficient: ſight, touch, and taſte, will not eaſily erre about their owne objects, as our Saviour tells his Diſciples, Looke upon and handle me, for a ſpirit hath no object of Touch, fleſh, bloud, and bones, as ye ſee me have. Againe, if the queſtion be of a ſpirituall being or body, and bloud of Chriſt: let ſenſe and teeth goe, there faith and the Spirit of Chriſt muſt convince it; if that feele the beames, warmth, and ſee the light, and taſte the influence iſſuing therefrom: then certainely they are there; for the Spirit cannot be deceived about her owne object. Onely this I adde. Neither of theſe can be ſevered from other: for by the externall, the Lord hath appointed to conveie the ſpirituall, and not without them; and in that relation of each to other, even the meaneſt ought to be honoured; and the outward ſenſe ought to be ſo buſied about the objects of ſence, as thereby to helpe, ſuccour, and ſtrengthen the weakeneſſe of faith in the object, that is, ſpirituall. More of this in the Act of Receiving. Luke 24. 39. *Vſe* 3.

Thirdly therefore, this Doctrine of Sacramentall Vnion confutes this Dotage of Popiſh Tranſubſtantiation. The Papiſts, not content with the union we ſpeake off, caſt ovle into the flame, and maintaine a converſion, and confuſion of Chriſt and the Elements by a corporall preſence and realneſſe. And, as one once demanded by *Boner*, whether Chriſt was not bloud and bone in the Sacrament: made him a merry anſwer (let me ſo diſgrace Popery, that yet I may ſpeake with reverence) yes my Lord, I thinke not ſo onely, but that there he is boots and ſpurs and all. Meaning, that ſuch is Popiſh exceſſe and ridiculouſneſſe in this,

that

that it deſerves to be eſteemed in the Church as a laughing ſtock. And ſure it is, (as themſelves alſo ſay) they receive not from God a Sacrament of union, but offer up to him a ſacrifice of their own for propitiation) I ſay the Papiſts by this foppery, under colour of magnifying the Sacrament doe quite deſtroy it. Marke then what I ſaid before : Vnion ſtill muſt be conceived according to her kind, not corporall, but myſticall and by Ordinance. As then its a truth, except the Elements and the Lord Ieſus were one, no bad receiver could be guilty of eating his owne condemnation : ſo yet, if this union be conceived as tranſubſtantiall, it is impoſſible it ſhould be Sacramentall. For Sacramentall union ſtill is ſymbolicall, which its impoſſible to conceive in things changed into a naturall ſameneſſe and ſubſtance. As wee know, in common ſpeech we ſay, No like thing is the ſame, becauſe a like thing is like to another. Identity then in Chriſt and the Elements diſanuls Sacramentall union, and therefore the Sacrament it ſelfe.

How Popiſh errors grew.

This error of theirs as it came from the forge of carnall reaſon firſt, and the ſavor of the Kitchin, ſo it received varniſh from the erronious conceiving of Scriptures and Fathers expreſſing Sacramentall union. As, when our Saviour ſaith, *This is my body*, and *Paul, The bread wee breake, is it not the communion of the body of Chriſt?* from which and the like places they preſently cry out, Loe yee : the bread is his body. So when the Fathers (eſpecially thoſe who were the greateſt Orators) doe hyperbolize in the praiſe of the Sacrament, calling it the bread of life, & an ineffable union, and that after conſecration, the bread by the omnipotency of the Word is made fleſh, &c. they abuſe the ſcope of the Fathers, (which to themſelves was good) becauſe although they meant no other but to magnifie Sacramentall union, yet the exceſſe of their ſpeech occaſions the errour of corporall union to prevaile. Let us loathe their Idolatry and ſuperſtition.

Vſe 4.

Fourthly, it ſhould teach, Gods people, never to ceaſe magnifying the love of God, who hath refuſed no courſe, neglected no meane, which poſſibly might make for the communicating of himſelfe to loſt man both in union and fellowſhip; and ſeeing his word through our infidelity could not ſufficiently ſatisfie your ſcrupulous and doubtfull mindes touching the realneſſe of his faithfull meaning towards us ; hath not onely ſtooped to be in our fleſh as a man, but to tie himſelfe to baſe creatures, that ſo hee might familiarize with our ſoules more nearely, and make us one

with

with himſelfe: ſo that the meate and drinke we receive, is not made our ſubſtance of fleſh more really than the Lord Ieſus is made the ſubſtance of our ſpirituall nouriſhment: Oh! I ſay how ſhould his love (ſhewed upon ſo hard conditions) not only raviſh us, but alſo prevaile with us for thoſe ends which it ſerves for? how ſhould our ſoules ſtudy for union with him, influence from him, to become like him? How ſhould we ſtrive to attaine the perfection of that happineſſe which *Adam* loſt? and recover it in a farre fuller and nearer union with Chriſt, and by him, with the Lord? Oh! this is the ſcope which all unions (and eſpecially this Sacramentall) have to unrivet us from baſe unions and fellowſhips with things below, that ſo we might ſettle our hearts upon him, whom to know and beleeve to be our God reconciled, is happineſſe: and to be united to his natures, in one myſticall being of holineſſe, is above all earthly fading comforts. Oh! hath the Lord joyned himſelfe to the creatures, that we not reſting in them, might by them be carried to him in whom true reſt and peace is to be had? How ſhould we deſpiſe to be one with mony, with pleaſure, with mans acceptance, with other carnall objects, and ſay, ſince I came to ſee the excellent union of the ſoule with God in Chriſt, I ſee nothing below but ſeemes baſe to me, and ſuch as I am loth to unite and give over my ſelfe to it to be a ſervant, to it to be poſſeſſed by it, or to poſſeſſe it: I will uſe all other things and enjoy the Lord. None of his good things, can be made mine without union: therefore as I ſeeke them and the increaſe of them in the Sacrament, ſo I will eſpecially ſeeke union, and make much of the Sacrament for the purchaſing of it.

Fifthly and eſpecially, how doth this point preſſe the neceſſity of faith upon us, in the uſe of that Sacrament? Only faith is able to diſcerne the Lords body in this Sacramentall union: and (as by the former point to make us partakers of the divine nature) ſo by this, to ſtrengthen the ſoule in the increaſe of communion, by the Sacrament. Let it be double exhortation then to all beleevers, both to diſcerne and to apply the Lord Ieſus Sacramentall. For the firſt, Turne wee all our cavilling and carnall reaſoning (which is indleſſe (for carnality comprehends not myſteries) into a quietneſſe and ſtilneſſe of beleeving: forſake the ſwift rowling torrent of never ſatisfied ſence, and embrace the ſoftly and ſtill ſtreame of *Siloam*; cut all knots in two by the Ordinance, and therby determine all endles reaſonings of Popiſh curioſity: ſpend that

Vſe 5.

1 To diſcerne it.

that time in admiring this myſtery, and in longing to be partaker of that which is by it reſembled, I meane union of thy ſoule with Chriſt. If this be ſo myſticall, how excellent is that to enjoy by faith? Oh! Till union be made, nothing is thine. Behold not with a carnall eye, ſay not with thoſe Iewes, how will he give us his Ioh. 3. 22. flesh? Will he kill himſelfe? If reaſon may prevaile, the Sacrament (ſetting aſide a little blinde devotion) will diſcover no more Chriſt to the ſoule, than bread and wine in a Celler: Its the power of God uniting Chriſt, regeneration and nouriſhment to the ſoule; not a few qualities of Chriſt, but whole Chriſt to the whole man: And the Sacraments obey him herein: repreſenting whatſoever he hath united to them: No divell, no inſtrument of his, no Pope can ſever theſe two each from other: The Sacrament they may quite deſtroy, but this union they cannot take from the Sacrament. The ſpirit of the Ordinance it is, which makes it abide ſo irrepealeable. Doe not then ſever thoſe things by unbeleefe which the Ordinance hath put ſo cloſe together: wander not, deſcant not, goe not into heaven, nor downe to hell with a Rom. 10. 15. 16. Papiſt to conſult and aske, How ſhould this be? But know, the word is neere thee, in thy eare, yea hand, eye, taſte; the vertue of the Ordinance makes whole Chriſt as neere the Elements, as the qualitie of clenſing and feeling are neere them. Deſtroy the one and deſtroy the other: If the one be naturall, the other is ſpirituall, and from an higher union: if it be againſt ſenſe to divide the one, its ſacriledge to ſever the other. True it is, the things thus united are farre diſtant in place; but yet the power of the eternall Ordinance can eaſily unite them. And ſhall not the gift of faith unite the ſoule to the Lord Ieſus by theſe Elements as well as the ordinance for ever unites the Lord Ieſus & the Elements? Beware then leaſt we ſever what God hath united! It is not the farreneſſe off of a thing in place which can hinder union; The Lord Ieſus his body in the grave loſt not union with the divinity by the diſtance of the ſoule in Paradiſe: becauſe the relation was indiſſoluble: the vertue of Chriſt crucified is united to the ſoule, if it beleeve, although his body keepe his place in heaven. Faith in this kinde is not unlike to the hand of the Marriner in ſounding the depth of the ſea. His hand cannot touch or fadome it; but by vertue of the line and plummet which he lets downe and holds in his hand, hee feeles the bottome, and gapes the depth, be it never ſo remote. So the hand of faith holding the cord and plummet of the

word

word and promiſe, feeles a bottome of Truth and unites it ſelfe to Chriſt. For the ſecond, from this diſcerning power goe to the ap- 2 To apply it.
plying; get this grace of faith to unite Chriſt Sacramentall unto thy ſoule: Say thus, Are water, bread, wine, inſeparable from Chriſt? Why ſo? Doth God care for Oxen (as *Paul* ſaith) or ca- 1 Cor. 9. 9.
reth he to be one with bread and wine? Are theſe the ſubjects of his delight, poore, baſe, corruptible Elements? No, no, thoſe 1 Cor. 6. 19.
lively Temples of our ſoules, and ſpirits of juſt beleeving ones, are Heb. 12. 23.
the places of his delight: Oh! then ſay ſo, Lord, this union ſerues for a better, that thou and my ſoule be one by the convey of the Sacrament, that I might eate, drinke, enjoy thee! Oh lift up thy Pſal. 24. 7.
head my doore, be thou lifted up in me, oh eternall gate of my ſoule, that the King of glory may come in. Let faith unbolt and ſet you wide open, that Chriſt may enter and take you up for his habitation, and be your head as the husband is the wives to procure her all good, as a Prince in his government, as a Maſter in his Fa- Ioh. 17. 26.
mily, nay, as the ſoule is in the body, *Iohn* 17. *ult.* to act, rule, frame, purge them, to encreaſe the power of faith in adoption, reconciliation: to enlarge the graces of his ſpirit, love, meekeneſſe, patience, thankfulneſſe: to fill the conſcience with joy, hope, peace: to cauſe theſe to flow out of the belly of the ſoule, as waters of life, unto eternall life: yea, not onely better hearers, worſhippers of God: but more wiſe to rule, more faithfull to obey, righteous in buying, ſelling; exemplary in our Chriſtian practiſe, harmleſſe, upright, ſober; to purge us of our wrath, uncharitableneſſe, unmercifulneſſe, unprofitableneſſe, that the Lord Jeſus Sacramentall, in the ſpirit of him, may become more lively, powerfull and fruitfull in us. Oh! pray, and give the Lord no reſt till he have bred faith in thee to theſe ends.

And to conclude, if the poore creatures thus hold their union *Vſe* 6.
with Chriſt, and thou by unbeleefe remaineſt deſtitute of him, know theſe dumbe Elements ſhall one day riſe up in judgement againſt thee, and condemne thee: for they have kept their union which is but ſubordinate and ſerving to a better end. But thou haſt rejected thy union ſpirituall with Chriſt, in the increaſe of his graces. Oh wrech! In naturall things and in vicious things, thou art ripe and quicke enough to apprehend, yea more than thou oughteſt: No ſooner doth the name of that which thou takeſt pleaſure in, as the Taverne or Alehouſe in which thou haſt often diſguiſed thy ſelfe, come to mind; no ſooner the name of thy Farme

which

which affords thee such a Rent and Revenue, offer it selfe to thee: no sooner doth the name of the harlot whom thou hast consorted with; the glasse in which thou canst reflect thy owne face upon thine eyes, stand before thee: but instantly thou feelest an union with those lusts which those names and notions present to thee: thy spirit savors drunkennesse, covetousnesse, uncleanenesse, and pride: onely the Sacraments are offred to thine eye by the Lord, in which Christ is nominated, nay actually exhibited, and united: and here the union is so strange a thing from thee, that any other base object will sooner offer it selfe alone without any other occasion, than the least apprehension of Sacramentall Christ come into thy thoughts or affections, either to beleeve in, love, joy in, or much lesse to be knit unto, and made one with; that all his excellency and grace might be thine, and that fatnesse and sweetnesse of his might be conveyed by faith into thy soule. How shalt thou be able to answer this sensuality and estrangement of spirit from the Lord Iesus? Iustly may the curse light upon thee, which *Paul* pronounceth upon all such as love not the Lord Iesus. Thus much for the forme of a Sacrament be also spoken.

1 Cor. 16, 22.

The 4. is the end twofold, primary or secondary.

I proceede to the last generall in the definition, which is the end of a Sacrament. And that is double, either concerning us from God, or God from us. Both (as I noted) are the scope of a Sacrament. The reason whereof is, because the Sacrament intends full as much, and neither more nor lesse, than the Covenant doth: (I meane the Covenant of grace.) But the Covenant of grace is reciprocall: That God be our God, and wee be his people, that God be our God al-sufficient, and wee walke uprightly before him. I doe not meane by reciprocalnesse, any equality in working: as if our obeying, or uprightnesse could worke God to be ours, as his being ours, workes us to be upright. But that indifferently the one as well as the other part and condition is interchangeably requisite on our parts, as well as the Lords. As then the seale of the Covenant assures the one, so must it the other: it must secure the Lord of our upright walking, as well as us, of his being our God: both must needs goe together. Yet I meane not that the Sacraments doe equally seale up both: for Gods sealing grace to us is strong, our sealing backe to him of duty, is weake: the Sacrament is the Lords, and therefore principally aimes at our good: yet I say God lookes for it that the same messenger of his unchangeable love to us revived at the Sacrament, should carry

Both essentiall. Gen. 17, 1.

backe

backe to him our revived Covenant of upright walking. The Lord ſo comes to his oath and ſeale for our ſecurity, that he lookes we alſo come to the oath of Covenant with him: hee will not be tied, and we be looſe. Firſt then of the former of theſe two ends, Gods end concerning us.

What God covenanteth.

Touching which, let us conceive what God covenanteth, and ſo wee ſhall ſee what the Sacraments doe aſſure. Touching this point, of the offer and Covenant of God, I have elſewhere largely ſpoken, therefore I doe here referre my Reader to that diſcourſe, to ſpare a labour. Onely thus much in a word; when *Adam* had loſt his integrity by diſanulling the Covenant of creation; the Lord had it in his boſome, what he would doe with all his poſterity: if hee had quite deſtroyed them all, it had beene but juſt: In this demurre, grace caſt the skole, and brought him (out of his meere good pleaſure) to purpoſe to recover a Remnant out of their ruine. And as he meant this within himſelfe, ſo he thought it meete, to expreſſe ſo much to us, not by including ſome, and excluding others, but by a free unconditionall offer of grace (in reſpect of any thing in man) to covenant with him to be his God, and to become propitious and fauorable againe unto him, as if hee never had beene offended. This covenant he eſtabliſhes with us in the bloud of his Sonnes ſatisfaction: requiring of us, to beleeve that thereby his Majeſty is reconciled with us, and that therefore we be reconciled to him: This he urges us to beleeve nakedly, upon his bare word and covenant, and that wee ſeeke no ſtarting holes; but ſet too our ſeale, that he meanes no leſſe than his words import, for his Sonnes ſake, that hee will be our God and forgive us. Now there is weight in the promiſe alone, ſufficient to overprize our infidelity: But ſuch is the baſeneſſe of ſpirit in us, being diſabled by our fall, that neither can our feebleneſſe reach it, or remember and repreſent it to us in due ſort: and much leſſe our guilty, ſlaviſh and treacherous hearts (which muſe as they uſe, and thinke God like themſelves, to hate them whom they have hurt) can beleeve it.

Practic. Catech. Part. 2. Article. 3.

Here the Lord not content with the bare offer and Covenant of grace in Chriſt: rather than he would leave any (who is not wilfully an enemy and hating reconciliation) unconvinced of his unfeignedneſſe of meaning to doe as hee ſpeakes, condeſcends ſo low, as to ſtoope to our weeke, forgetfull and baſe hearts: and

therefore comes (as the author of the *Hebrewes* speakes Chap. 6, 17. 18.) to joyne an oath to his Covenant; That by two things in which it was impossible for God to lie, wee might have strong consolation in our taking refuge, upon pursuit of our conscience, Satan, or any enemies. Now what is the oath of God in the Gospell? urely no other save his seales, that is, his Sacraments (which I take to be no small cause why the Fathers devised the name of a Sacrament, that is, an oath.) This oath or seale (call it as you will) must be that uttermost security which the Lord can or will reach us forth in his Gospell, to take away our distrust and slavery; That as among men in the greatest controversies, an oath is beyond all expectation able to decide the doubt: so in this matter of Gods open and hearty meaning in his Covenant, if the soule question it, hee desires that his oath might put an end to our unbeleefe. The Lord (to speake with reverence) taking a kinde of corporall oath in the Sacrament: I take these Sacramentall Elements united to the crucified flesh of my Sonne to witnesse: that as surely as nothing can sever from the one, a cleansing, feeding, cheerishing qualitie to the bodies of the creatures to whom my word hath so appointed them; so, nothing shall separate the quickning, comforting, and refreshing qualitie of my Sonnes satisfaction, (that is, my love and grace) from the soules of them, whom I have ordained it unto; I sweare and vow, my Sonne is theirs, as truely as the bread they eate, and the wine they drinke.

Heb. 6, 17, 18.

Let us then collect out of this that hath beene said, a threefold end of Sacraments; 1. To be Glasses. 2. Memorialls, 3. Pledges and that of best assurance (if oath and seale be sufficient) of the true meaning of God to the soule in bidding it to be reconciled.

Three ends of them.

The last of these three is the chiefe, yet there is use of the former two. Of which seeing partly I have spoken, and partly shall speake, therefore here the lesse. Touching the first, then; that Sacraments are as Glasses to the soule; I spake before in that point of the matter of Sacraments: noting that the Lord chuseth things of most ordinary familiarnesse, to helpe the feebleneſse and carnality of our minds. And in the like respect, the Lord hath given them, to this end, that they might be looking glasses: that as in them each part of the face may be cleerely discerned; so in this mirror of the Sacrament (for that of *Paul* is as proper to the Sacrament as to the promise, 2 *Cor.* 3. *ult.* that with open face wee

1. To bee glasses.

2 Cor. 3, ult.

behold

behold the Lord) we may fullier diſcerne the very letters of the Covenant, which before ſeemed dim. Spectacles (we ſee) are of uſe to cauſe a weake eye to ſee clearely, by multiplying and inlarging the character or object. And the perſpective glaſſe will ſo extend the object a farre off, that a man may perceive (a two or three miles diſtant) a little cottage under a darke wood ſide with all the proportion of it, not a doore, wall, or window of it excepted. Even ſo it is here. The Sacraments are glaſſes, yea perſpectives, which diſcover to the dim eye of the ſoule, all that fulneſſe of Chriſt, which the onely promiſe could not: yea its as a picture at large, ſhewing the ſoule all the dimenſions of mercy in Chriſt, his length, depth, height and breadth, which is (as *Paul* calls it) the fulneſſe of God. That as the Prophet ſpeakes of the writing which ſhould be written in great letters, that hee that runnes might reade it: ſo here. For the 2. Memorialls of Chriſt, I ſhall more fully handle afterward, when I ſhew the duty of the Communicants behaviour in the act of receiving. Here this may be ſufficient, to ſignifie, that as Monuments, Marble Pillars with engraven characters, ſerve to bring to the memory, the lively impreſſion of things fallen out or done time out of minde: ſo the Sacraments ſerve to be memorials to our forgetfull mindes, to make lively and freſh the memory and impreſſion of the Lord Ieſus crucified, together with the power of his death and ſatisfaction: So that no injury of time, weakeneſſe of memory, or craft of Sathan, might ever be able to weare out the print of ſuch a divine gift and favour, as much worth as the ſalvation of mankind. See at large in the place quoted.

2. Memorials. Habak. 2, 2.

But thirdly, and chiefely, I adde, for pledges and ſeales of ſecurity to the ſoule doubtfull about the meaning of the Covenant. The other two make way in the minde for this: but this is the laſt and finall end of Sacraments in Gods ordination. To adde a word or two to that I have ſaid of it; the Lord by his Seales ſeekes the uttermoſt ſecurity of the ſtaggering ſoule, in his true and faithfull meaning to ſave and ſuſtaine it here, during the kingdome of grace. Theſe ſeales he appoints frequently to be offered and received; that as the weake ſoule finds her ſelfe to ſtand in need, ſo ſhee drinking at theſe brookes, might lift up her head. To make my meaning more plaine; we ſee among men for ſundry cauſes, it is meete one ſecure the other of his faithfulneſſe. If men be ſuſpected for reſtoring what they borrow: wee ſee they are faine

3. Pledges or ſeales.

Illuſtrati.

to lay in a pledge with the lender to ſecure him of his own. When
Gen. 24. 2, 3 *Abraham* ſent his ſervant upon a weightie errand farre off, hee cauſed his ſervant to put his hand under his thigh, and bound him with oath to deale behind his backe, as if he were in his preſence: So God doe and more, if thou faile of ought which lies upon thy truſt and fidelity: Even ſo doth the Lord abaſe himſelfe to us in Sacraments, ſeemes to yeeld to our infidelity, as if it were excuſable, and to make himſelfe obnoxious to us, who is free and bound to none: hee is content to cleere his fidelity by laying a pledge in our lap, and by ſecuring us of his faithfulneſſe by oath, the end of all ſtrife. Nay, to ſpeake more fully, the Lord in the aſſuring of the bargain of his grace, doth much like to an honeſt man willing to ſell his inheritance. Finding out ſuch an honeſt chapman as gives him content, hee offers him the Land upon a price, declares the goodneſſe of it, tells him its richly worth his money. Having thus preſented the object to the free choiſe of the Chapman: Lo, the Buyer moved by the ſinceritie of the Seller, and the goodneſſe of the penny-worth, conſents to his price, and contracts with him for the land. They both are firmely agreed, neither ſuſpecting other, their words ſeeme as deeds each to other. But in the upſhot the Buyer conſiders, while the Seller and I live, and there ſhall be no queſtion betweene us, all is well: but if the Seller die, and leave me no ſecurity for my owne, what availes it me to pay my money? Who knowes what may befall, beſides either of our intentions in ſo bad a world as this? Hereupon theſe ingenuous dealers treate further, and the Seller taking great content in the Buyer, tells him, I ſee you are willing to deale with me, to beleeve my honeſt contract, and I finde few ſo true in paying for their purchaſe as I ſee you are: your money I have received, and therefore you ſhall well ſee I will not be more backward in ſecurity, than you are in paiment: Goe to the learnedſt counſell you can meete with, get him to draw the Covenants as ſure and ſtrong as can be, and looke whatſoever ſhall be demanded, I will make good, and I will ſettle the land upon you as ſtrongly as Law can deviſe to ſettle it.

In like ſort deales the Lord with a beleeving ſoule: I ſee thou haſt a good deſire to deale with mee for my grace and pardon in Chriſt, thou haſt received my report, beleeved my promiſe, for the faithfulneſſe ſake which thou perceiveſt to be in mee, howbeit I ſee many doubts riſe up in thy minde to unſettle thee;

I see thy sensualitie is great, thy heart wavering for time to come; I am absent from thine eye, and Satan buzzeth feares into thee of my unfaithfulnesse: I have therefore resolved to assure thee (to the uttermost) of my simplicitie, and have added to my Covenant a further ratification of my Sacraments. I here give thee a pledge, an oath, a seale, I chuse the Symbols of the flesh, water, and bloud, of my crucified Sonne, the very instruments by which hee wrought satisfaction for thee; as verily as this Sacrament offers thee these united Elements, which be as a marke and print of the very nailes and wounds that pierced and slew him, and wrought my angry soule to be appeased: so verily, doe I in particular tender them to thee, and make them thine, so that if thou be frustrate, I am content to cease to be faithfull, and shall become a lier: Behold therefore in my Sacrament, all my Sonne, and the utmost security which I am able (externally) to give thee, and to make him thine as surely as my Gospell can make him. Thus, I say, doth the Lord, and joynes the Spirit of his Sonne, (called his sealing Spirit) to the Spirit of promise before given: That the one with the other, the Seale with the Covenant, might be above the Covenant alone, and so leave the poore soule in peace and securitie, as concerning his faithfull Covenant to save and sustaine the soule in all her feare and doubtfulnesse, and to take refuge with strong consolation.

And let the use hereof in Gods feare be as weightie with us as the point it selfe is. First to teach us to mourne, to consider how lamentably this end of Sacraments (on Gods part) is unknowne, untaught, despised in the Church of Christ after threescore yeares restoring of the Gospell, and upward; and all by the sinne of wofull and wicked men, who have by their sloth deprived Gods people of so great a Iewell, as the ministry and use of Sacraments. Where is there one Congregation of many to whom this mystery of Christ Sacramentall is revealed in the kinde? How hidden and darke is this Doctrine to the most? And where it hath sounded, how strange is the sound thereof, even as of many waters? I may say, the one halfe of Christ in his efficacie and power, either by Covenant or Seale, is kept from the body of people by the carelesnesse of Teachers. *Vse 1.*

Secondly, to exhort all that care to receive the Sacrament to any purpose, not to rest themselves satisfied in knowing what *Vse 2.*

I have ſpoken; till they know the truth as it is in Ieſus Sacramentall: till they finde and feele Gods end of Sacraments to be fulfilled in and to their owne ſoules in the ſealing and ſecuring power thereof. Oh! Didſt thou know the gift of God in a Sacrament, how the Lord hath hung it to his Covenant, as a ſeale of uttermoſt aſſurance of Chriſt thy peace and welfare, how wouldeſt thou both addreſſe thy ſelfe to it, and ſet thy ſeale of faith to it? As concurring with Gods end, and receiving full ſecurity to thy doubtfull ſoule of Gods being thy God, reconciled and alſufficient? Oh! looke to it as thy life! Shall an oath among men decide all, and ſhall God ſtake pledges, ſweare, ſeale up his Covenant with his owne hand; and ſhalt thou dare to remaine (notwithſtanding) at as dead a point as if he had never wet his finger to give thee contentment? Oh! how ſhalt thou endure that wrath of his, which ſhall burne forth againſt all that give him the lie, holding their owne againſt him and his Oath, and receiving his Word as a vaine thing? Doubtleſſe if his wrath ſhall ſmoake againſt that ſoule which having heard his Law and Terrors, ſhall cry peace to it ſelfe, and ſay, none of theſe plagues ſhall befall me: What wrath ſhall breake forth againſt him that hearing the Lords Oath, and beholding his hand and ſeale to his Covenant, ſhall treade it under feete, and adde drunkenneſſe to thirſt by unbeleefe, in ſtead of adding aſſurance to faith, a ſeale to a Covenant. Let us teach our ſelves by the practiſe of men. If a man having received the uttermoſt witneſſe and ſecurity which the Law of the Land can give him, applies it in ſpeciall to the ſecuring of his heart, and reſts in full perſwaſion that his money is not loſt, his purchaſe is good, what ſhalt thou doe towards the Lords ſecurity? For tell me I pray thee, wherein reſts the ſecurity of a Purchaſer? Is it not in the ſpirit of the Law of the Land? Doth he not tell himſelfe, This is thine; the ſtrength of the Law of the Land is thine, thou art on ſure ground, the Law muſt be no Law, ere the right be no right. Sleepe therefore ſecurely, enjoy thine owne, feare nothing: Such a Law there is, by vertue of which, (the generall equity and proviſion of the Land, and the ſecurity of every man) thou maiſt buy and ſell upon it, that thine is thine owne.

Eph. 4. 21.

John 4. 10.

Heb. 6. 14. 15. 16

1 John 5. 10

Deut. 29. 19

Gods ſecurity beſt.

And is not there a greater and ſtronger ſpirit to ſecure thee in the matter of thy ſalvation, offered in the Sacrament? Is there not here the Spirit and ſeale of the Lord Ieſus to ſecure thee? Wil

not

not this Spirit deliver thee into as firme a Tenor and Poſſeſſion of Chriſt thy pardon and life, as the other of a peece of land? Shall a clod of a field, and the ringle of a doore, the ſeazin and delivery of a houſe and land thereby, leave thee better ſatisfied for the temporall right, than the Spirit of the Death and Reſurrection of the Lord Ieſus, for thy ſpirituall? Looke to thy ſelfe and beware. Weakeneſſe of unbeleefe the Lord will pardon: But if thou deſpiſe his mercifull releefe of this weakeneſſe, and turne it to wilfulneſſe, beware leſt thy wilfull falling proove not a falling ſickneſſe, and thy weakeneſſe become not ſuch a diſeaſe in thee, as the Lord will have nó regard to cure thee of, but leave thee to thy contempt, to thine heart of infidelity, that cannot beleeve. Rather be exhorted to ſeeke the Lord in his gracious way of aſſurance, bewayle thy impotency, and ſay, Oh! Lord, except thou adde thy Spirit to thy Seale, as well as thy Seale to the Covenant; my curſed ſpirit is as prone to breake all bands in ſunder as any mans. With thee Lord weake meanes of beleeving, ſhall be ſtrong, without thee the ſtrongeſt are weake; how much more then canſt thou make the ſtrongeſt to become ſtrong? I deny my ſelfe, I ſet my Boate upon thy ſtreame to be carried by thee; Lord ſanctifie thy Sacraments, to become unto my ſoule the utmoſt aſſurances of thy Grace, and carry me ſo into this aſſurance, as that being rid of my feares, I may ever bleſſe thee for the fruite of thy Sacraments. Thus much for the firſt end.

Touching the ſecond (to adde a little to that I ſayd formerly) I call this an occaſionall or ſubordinate end of the Sacrament: viz. That we might renew our Covenant with God. Wonder not that the ends of the ſame Ordinance differ in weight; for as in Sacramentall graces, faith and love, we ſay all are eſſentiall to a good receiver; yet not equally neceſſary to the act of receiving: ſo here, both theſe ends are intended more or leſſe, although Gods ſealing of Covenant to us, be chiefe. Briefely then; the Lord expects that the ſoule being made partaker of his Chriſt, in the feaſt of the hills, as *Eſay* 25. I meane with the fat things and refined wines of his Supper; and feeling his love ſealed to her there, in reconciliation, and renewed holineſſe, doe occaſion her ſelfe thereby, even while the benefit is freſh, to revive her love, and reaſſure the Lord of her fuller purpoſe of heart to cleave to him. And how? Surely in better living by faith, better

Secondary end.
To ſecure God of our Covenant.

Eſay 25. 12.

affections, zeale, fruitfulneſſe, courage; better mortification of
Acts 11. 23 luſts and deniall of ſelfe; better and cloſer watching of the
heart, and walking with him in uprightnes, as our God alſufficient? For why? If there be mercy with him that he may be
Pſal 130 4. feared, much more is there renewed mercy with him that hee may
be doubly and renewedly feared? And how can we (without hypocriſie) long for the Sacrament ere it come, upon pretence, that
our ſpirituall darke, dead hearts will be revived, and our appallings in grace, cured, and new ſtrength added: and yet having our
turne ſerved, leave God to himſelfe, to goe ſeeke the fruit of our
being ſatisfied, with the pleaſures, apples, and flagons of his
Houſe? How doe many complaine betweene whiles of their
2 Chron. 4. 9 damping, coldnes, and deſertion? what ſhould then ſuch do, but
Iudg. 1. 8 with that holy *Iabez* or *Othniel*, vow and profeſſe to the Lord,
that if he will make the Sacrament a day of feaſting and joy, and
ſend us from him well raiſed up; then will we be the Lords, and
not ſuffer his oath and Sacrament of ſealing, to paſſe away from
us, without a reſtipulation, and reciprocation of double affection,
Vſe 1. duty and thankes. But returne him the ſtrength of his coſt, in his
owne ſervice. The uſe hereof is, firſt, to taxe the moſt for their
extreame baſe requitall of God for the grace they pretend to
reape, at, and by the Sacrament. Surely, either they deceive themſelves with a ſhaddow for ſubſtance, or they faile God marvellouſly in this end of his. Either they make no vowes at the Sacrament, or breake them as faſt. Oh! the formality of moſt Profeſſers in their receiving! As appeares by this, that in ſtead of making this Ordinance, an hint and opportunity to provoke themſelves to a cloſer and narrower ſurvey of their hearts and wayes: Lo, they turne this grace into commons, and into a bare frequency of oft and monethly receiving (which I doe not diſlike in it ſelfe) but alas! grow to an habited falling ſickneſſe and numbe Palſie of practiſe, and walking uprightly: no ſooner hath the raine fallen upon their rocky and ſtony ſpirits, but the next puffe of wind hath dried it up: and ſo they live in a moſt mortall and woefull contempt of the end of Sacraments; whereas they are ordayned for the ſpeciall advancing of the ſoule to God, and the furthering of the bent and ſtreame of the converſation to him: Lo, they are never more dead-hearted, dull, ſecure, ſapleſſe, than after their Receivings. Oh wofull! Surely beware leaſt yee be of that ſort of whom *Iob* ſpeakes, That they ſhall never enjoy the

flouds

flouds of honey and butter: never come to that welfare and encreaſe of God which he beſtowes upon his carefull ſervants, who keepe touch with him, and come to him, as well for Gods glory as their owne good. Except thou keepe thoſe things cloſe together which God hath united: his Seale to thee for comfort, and thy oath and vow to him for better ſervice, thy Sacraments are liker to proove thy bane than thy gaine. Iob 20. 17

Secondly, let it be ſpeciall exhortation to all Gods people to unite both theſe ends in one, as they deſire comfort from either. Let no Sacrament paſſe thee (by thy good will) but the ſad remembrance of thy dead, barren, and formall Religion may ſo ſting thee, that with all thy might and endeavour thou ſtrive to obtaine of the Lord a more lively, reſolved and bent heart to returne to thy Chriſtian courſe with cloſeneſſe, and keeping of Covenant. Borrow from the preſent experience of mercy in the Sacrament, an hearty purpoſe to ſhake off the uſuall enchantments of Satan, and the errour of the wicked, which have pluckt thee from thy ſtedfaſtneſſe formerly: beſeech the Lord to ratifie thy covenant which thou haſt ſo oft broken; and pray him, that by this (if by any occaſion) thine heart may be pull'd up to *Davids* practiſe, who finding himſelfe in a ſad time, delivered from the anguiſh of his ſpirit, reſolved to pay his vowes for it, in the midſt of Gods Houſe, and ſayd, *What ſhall I give to the Lord?* If hee could take up the Cup of ſalvation and praiſe the Lord: how much more ſhouldeſt thou take the Cup of ſalvation which the Lord purpoſely puts into thine hand? Yea, thou ſhouldſt ſay, *Oh Lord my portion, I have determined to keepe thy Law? Yea, and I have ſworne, and (by thy ſtrength) I will keepe my oath, even to obey thy Commandements.* Surely if men can breake into ſo many vowes and promiſes by occaſion of a ſickneſſe, or ſtreight, that if God ſet them at large, they will ſo, and ſo requite him (which yet proove broken vowes for the moſt part) then what vowes ſhould received, ſealed mercies produce from us (except we be baſe hirelings and hypocrites) where the Lord himſelfe is before hand with us, in the grace of the Sacrament? yea, while the ſmoke yet goeth up, how ſhould we aſcend in it as (*Manoas* Angell) to heaven? Surely thoſe Papiſts who abuſe Gods Sacraments to curſed ends, as to combine themſelves in helliſh plots and cruelties, and to adjure each other to ſecrecy (which is as farre from the end

Uſe 2.

2 Pet. 3. ult.

Pſal. 116. 10

Pſal. 119. 57

Iudg. 13. 20

of

of a Sacrament, as if one borrowing his neighbours horse to fetch his rent, should abuse him to take a purse) yet even their wickednesse shall not be much worse than theirs, who vow better obedience, and take the Sacrament upon it, and shall yet forfeit so solemne a band, and returne to their vomit.

Chap. IIII.

Of Sacramentall Acts, and the use thereof: and of the celebration and solemnity of the Sacraments.

Why Acts requisite.

Having spoken enough of a Sacrament, as touching the constitution therof; it remaines that we finish the Description by adding somewhat touching the actuall celebration of Sacraments. For it is impossible that the excellency of their nature, of which we have treated, should reach to us without a communication and imparting them to us. The Lord himselfe who ordayned Sacraments, is the holder out of them also to the soule. Now seeing the Sacraments containe, partly things spirituall, partly carnall: the former whereof are to be carried and conveyed by the mediation of the latter: it followeth, that the externall Elements must be conveyed, by externall and sensible agents, to sensible objects, by sensible Rites and administrations. The Lord himselfe the Agent, is a Spirit, and treateth not with us immediately, either by word or presence. Needs must hee therefore set forth a deputed Instrument to be for him, and that is his Minister. Againe, the soules of the faithfull are invisible, therefore cannot immediately be touched; therefore their bodily and personall presence is required: that so the conveyer, and they to whom the things are conveyed, may meete and consent together. And, as formerly I sayd, that the things offered by God to the Church are spirituall, under outward Elements; so the offering thereof to the Communicants is spirituall, and by the Spirit of Christ; yet this spirituall offering is made by outward Acts and Administrations, which I call holy Rites, appointed by God himselfe, and passing between the Minister and people, that so the gifts also offered, may therein passe and be conveyed. First then a little of the Persons, and then of the Acts,

requisite

requisite to celebration of Sacraments, that the Lord and the soule may meete each other.

1 Persons which are two.

The Persons are two (we see) the Minister and people. The Minister then is such a sacred person as is lawfully from God by men, appointed as a Sequester betweene God and the Congregation: serving to this end to be betweene God and the people, for the conveying mutually of good things betweene each other, and by name, the good things of Christ Sacramentall. In whom we must consider both his calling, and person he sustaines. Touching his calling, he ought to be a man truely separated from men, and this life, to God and holy use: hee must be called by God, as was *Aaron*, and lawfully warranted by men, as the voices of God to the Congregation, that he is meete for such use. He must be of competent understanding, and skill in all the mysteries of Christ and godlinesse. He must be of competent gifts to teach, utter, and expresse the same to the people: For how shall he exhibite those Seales as from God, which he neither understands in the ground thereof, to wit, the Covenant of grace, nor yet the Doctrine and Nature of the Seales hee offers? How searefull a derogation is it to the Sacrament, (in which all things should be Symbolicall) when he that is in Gods stead to the people, shall neither know the nature of the Covenant, to be able to preach it, nor of a Seale, either to teach or deliver it? What a confusion is it for the Minister so unqualified, to occupy the roome of God himselfe? As if the Lord sealed a Covenant to his people, and a Seale which he knew not the meaning of. The like I may say of the life of the Minister. Seeing the Lord is holy, and offers holy things, and such an high Priest, it behooves us to have as is holy, blamelesse, and separate from sinners: How necessary is it that the Minister be also in this symbolicall? That by the grace of his person the Lord may seeme to draw his people to an holy carriage in the Sacrament, saying, *Be yee holy that beare the vessels of the Lord.* What a Trumpet of prophaneness is it to the people, and a meane to abhorre the Sacrifices of the Lord, when even that sacred person which offers the holy things of God, is himselfe prophane? What an opinion might it breede in the ignorant (seeing such a sight) that God is like themselves, in putting no difference betweene the holy and prophane? But if our duty and worke be done any way, it skills not how? as if all were alike in Gods account.

1 Minister.

In whom.

1 calling.

Heb. 5. 4.

Ephe. 3. 2. 4.

1 Tim. 3. 2

1 Tim. 3. 2

Heb. 7. 25.

Esay 52. 11

Hag. 2, 12

Psal. 58, 21

The

2 person. The second thing in the Minister thus duly called, is the Person he sustaines. That is laid downe in the old and new Testament clearely. In the old, when the Lord bounded *Moses* and *Aarons* office, he saith, that *Aaron* should be, or serve for all uses betweene God and the people in point of worship and spirituall respects. And *Paul*, 2 *Cor.* 5. 20. saith, *We are Embassadors for God, as if by us God and Christ besought you, &c.* Note then, there is a double relation in the Minister, as in all, so especially in Sacramentals: one whereby he conveyes to the people from God his gifts & graces, and Ordinances. Another, whereby he returnes from the people of God, praises, duties, and acknowledgements.

Exod. 29. 9
Exod. 4. 16
2 Cor. 5. 20.

Use 1. The use whereof to the Minister is, that he tremble to take upon him such a Person and service, except well and truely warranted thereto by calling from God and the Church, as one well qualified. *If the eye be darke, which should be the light of the body, how great is that darkenesse?* If to dishonour the Profession of God be so horrible, what is it (as *Hophni* and *Phinees* did) to make loathsome the very sacrifices themselves by a notorious debanchednesse of manners and life? Will not God loath such agents for him, whose pure Angels are uncleane in his sight! Oh! ye profane Idols, Epicures, malicious and hereticall, avant from the presence of this holy God of Sacramēts; pollute not (for so ye do as far as in you lieth) the Sacramentalnesse and symbolicalnesse of the things of God by your unsuitableness. If Heathen Poets cry out against ye, and bid ye get ye a far off; what shall the Lord do, who will be sanctified in all that come neere him? Remember *Nadab* and *Abihu*! But a question is, what shall we doe in case of such an unavoydable Minister? Is not the Sacrament a nullity, so administred? and is it not a thing unlawfull so to communicate? I answer, That it were a thing much to be desired for our greater ioy and comfort, that he who deales betwixt God and them in this kinde, were a man without blemish and offence, meete and apt: Howbeit if (all courses being used) it is unavoydable, but we must fall upon others, I affirme, though the Ordinance be hereby much eclipsed in her beauty, (which the grace of the receiver ought to supply) yet it is not thereby disanulled. The pollutions of Ministry and Baptisme, disanull not the Sacrament: The grace of our Lord Iesus not being pinned to the sleeve of an unworthy man: no more than a Sacraments consecration rests upon the present intention of the Priest (whose mind

Mat. 6. 23

1 Sam. 2. 12

Iob 4. 18

Levit. 10. 3

Question.

Answer.

may

may then intend ſome other thing,) but the grace and truth of the ordainer.

If any object, the Miniſters perſon is as eſſentiall to the Sacrament, as either the ſignes or the words of inſtitution: now if they be wanting, the Sacraments is deſtroyed; I anſwer, The inſtance holds not: For in theſe, as there is more immediateneſſe of being, (matter and forme being more eſſentiall than the inſtrument:) So alſo, the error is generally curable; it being as eaſie to appoint true Elements, as well as counterfeit; and to utter the true words of inſtitution as well as falſe. But not ſo in the Miniſter. It being ſimply a thing impoſſible, ſo to order it in any Church, that all Miniſters ſhould be teaching and inoffenſive. And be it admitted, that ſuch error growes by the wilfull ſinne of ſuch as might avoid it, yet its unreaſonable (the body of the Church ſuffering rather ſuch an error with griefe, than cauſing it by their act) to caſt ſuch an aſperſion upon the Sacrament, for the ſinne of ſuch men, as its not in our power to reforme. In ſuch a caſe wee are bound to behold ſuch a Miniſter as in the place of him whom the Church (if ſhe might) intendes to be qualified: and to looke up above him to God, to preſerve the honour and fruit of the Sacrament, pure and inviolable. If further it be objected; How can that which is uncleane, affoord cleaneneſſe to others? I anſwer, Its too great an aſcribing to any Miniſter to ſet him in Gods roome, or in Chriſts, to conveigh cleanneſſe to the ſoule; its the Lord (not a man) who walkes in the midds of his people, to cleanſe them: and our Saviour prayes, *Sanctifie them in thy truth, thy Word is truth.* Hee ſaith not, Sanctifie them in the Miniſter. Rather I would allude thus, as a woodden pipe may affoord moſt pure water, running through it: ſo alſo the Lord can and may affoord to his people the pureneſſe of Chriſt, and good of the Sacrament, through a woodden, as a golden pipe. If laſtly it be demanded, But what if he cannot teach the Doctrine of the Covenant? Is it not then unlawfull for us to receive the Seales from him? I anſwer, It is not lawfull for him to offer them: But its not our duty to reject the Sacrament for his cauſe. Rather ſeeke inſtruction where it is to be had, and then come and receive: communicate not with his ſinne, nor be led by the blind, leaſt both fall into the ditch.

Obiection.

Anſwer.

Ier. 31,33. Iohn 17,17.

Now touching the Miniſters acts in celebration; conſider, that in them the Lord offers his Chriſt with all his good things to his Church

The act of the Miniſter.

Mat. 3, 11. Church, *The Lord Iesus baptized with the holy Ghost and with fire*, then when *Iohn* baptized with Water, *Matth.* 3. 11. And this hee doth while the Minister cleaves to the words of institution as God hath prescribed. For when the Minister corrupts the forme, the Sacrament is corrupted; if he deface the words of institution by any other of his owne, the Sacrament begins to be his not the Lords. Addition to the words of institution defiles, but detraction from the words of institution destroyes the Sacrament.

Vse 1. Teaching the Minister to beware of any boldnesse in this kinde; least with the Papists hee spoile the Ordinance of a Sacrament. And as concerning the acts themselves, know this, that by them the Lord conveyes to his people, Iesus Christ, and all his benefits: Its he who by those acts doth impart the grace of the Sacrament, as the Ministers impart the Elements. And those acts are. 1. To teach the people the true nature and use of the Sacraments. 2. To separate the Elements from common use, to divine. 3. To qualifie them by his sprinkling of the one, and breaking and powring out the other; which is the accommodation of them. 4. To sanctifie them by the Word and Prayer, to become the channels and exhibiters of that which they resemble. 5. To apply them duly to the parties who are the due objects thereof, and that in speciall. 6. To pray for blessings upon the administration of them. 7. To be the mouth of the people to God, as hee hath beene the deputed instrument of God to convey to the people his grace; even so, to returne the peoples unfeigned thankes to him againe for his faithfulnesse. Now touching particulars, the next two Chapters will better declare them in each Sacrament. Here I only speake generally of Sacramentall Agents.

They are.
1.
2.
3.
4.
5.
6.
7.

Vse. The use is, That the Minister looke carefully to himselfe, not onely to the pureness of his spirit, but even of his outward man also. Not to intermeddle with such sacred things with prophane mouth, hands, members; not to approach to the Lord with light, vaine, irreverend behaviour; but solemne, and holy, such as well becomes the holinesse of the things conveyed, and the pureness of God whose deputie hee is. Much lesse to adventure with a mouth defiled with oathes, railing, contention, ribaldrie, with hands defiled with uncleane covetous acts: with a body and members, guilty of incontinent, intemperate lusts, of drunkennesse, lasciviousnesse, ill companionship, or the like scandals,

to

to approach the presence of God and his people. Let holy outward acts be celebrated with sutableness of outward members. For certaine it is, as the honour is great which the Lord puts upon his Ministers in this kinde, to seale the grace of his Covenant by his Sacrament to the people; so the sacriledge of unholy and audacious dealers with these Ordinances, is doubly dangerous. If the people in their profane and unworthy receivings bee damnable, how much more the Minister, who defiles not himselfe onely in his corrupt receiving, but the Lord himselfe (as farre as hee can) by profane administration.

The second person is the Congregation; who also are bound to answerable acts in accepting and embracing the offer of God in the Minister. Of which also in speciall we shall treate in the two next Chapters: there it shall be sufficient to signifie, that as all acts Sacramentall are as essentiall to Sacraments, as the miracles themselves; so, the want of Sacramentall receiving, disannuls the Sacrament, as well as the want of offering. So that the people also have their parts to act herein. Theirs are these legacies, to them they belong; They are therefore with all holy preparation of themselves, and theirs, by prayer, to offer themselves to the Lord in the Congregation, presenting themselves, soules, bodies, with such comely, chaste, reverend and holy thoughts, affections, and behavior, as may testifie them to be meete guests of such actions; before, in, and after the actions, demeaning themselves, so as they may sanctifie the Lord thereby, and not pollute his name, who draweth so neere them in these mysteries: yet this I adde, as in the former, that although such carriage is that which the Lord commands, and will severely be revenged of the contrary; yet, if through the sinne of man, and decay of Gods Order, such shall be admitted as doe contradict this rule; that we doe not thinke this eye-sore and defect to disanull the Sacrament. But with mourning and heavie hearts, both for the sinne and sacriledge of such receivers, and givers of the Sacrament: to looke up above both, and with so much the more serious preparing and sanctifying of our selves to come to the Lord, beleeving that the prophaneſſe of the vile shall not hinder the faith of the well prepared: sithence we come into the presence of that God of piercing eyes, who can pierce betweene the joynts and marrow, and both behold the humbleneſſe of beleev-

Exod 12.4.

Heb.4.12.

beleeving soules, to reward them, and discerne the impudencie of the contrary, to accurse them; and yet not thereby to prejudice the comfort and hope of them that are truely prepared, and abhorre to come in their sinnes. And of this Chapter also thus much: which I have divided from the former (though concerning the same description) because I saw that Chapter to grow somewhat larger than the rest.

Chap. V.

Of Baptisme; the Description of it opened, and the use thereof annexed.

Having thus treated of a Sacrament in generall, we come to the particular Sacraments of the Gospell, and first of Baptisme. For although our chiefe scope be the Supper, yet because the other is much unknowne, and therefore neglected: we will take it (in our way) to some consideration.

Three things on it.

First, by shewing what due performance is required to it. Secondly, what the grace of it is. Thirdly, what the use of the Doctrine; and all these in one Description, whose parts shall be examined.

What it is.

Baptisme then is the first Sacrament of the Gospell, consisting of Water, which is Sacramentally Christ; or wherein by water duely applied: not onely the presented partie is made a member of the visible Church; but also, sealed up to an Invisible union with Christ, and thereby interessed in all those benefits of his, which concerne the being of regeneration.

The first branch.

By calling it the first Sacrament, I point at the precedencie and order of Baptisme. The which all those names of Baptisme, both in Scripture, and elsewhere doe approove. Its the seede of the Church, as the other is of food. It issued first out of the side of our Lord Iesus upon the Crosse. Its the creating instrument of God to produce and forme the Lord Iesus to a new creature, and to regeneration in the soule: Its called our Vnion with Christ, our marriage Ring, our military Presse-money, our Matriculation, Cognizance, and Charracter of Christ, our emplanting or engrafting into him, and his Body, our Shippe, our Arke, our red Sea, our putting on of Christ. For as all those goe before our Nourishment, Communion, Cohabitation, Service, Fruit, Manna, or foode from Heaven; so this Sacrament must goe before the other. Breeding; begetting, and bringing out of the wombe,

Tit. 3, 5.

Rom. 6, 3.
1 Cor. 10, 2.

wombe, doth not more naturally goe before the feeding of the Infant by the Mothers breasts: than this wombe of the youth of the Church, goes before the breasts and milke thereof: the Church being no drie Nurse, but a Mother of her owne, the sonnes and daughters of her owne wombe. Psal. 110, 3.

Which convinceth thousands of their prepostèrous sacriledge, in that they presse in upon the Church, for her pappes and nourishment, when yet they are bastards, and no youth of her body, no sons of her love or desires. And therefore she abhorres them, and hath drie breasts for them whom she never bare. The Lord Iesus abhorres to be foode where hee hath not beene seede; flesh and bloud indeede to feede, whom he was never seede to beget. Let all who desire to taste of the sealing power of the second Sacrament to nourish them as Saints: first prove the sealing power of the former Sacrament to beget and make them Saints. Doe not impute such folly to the Lord Iesus, as to give the milke of his breasts, to still-borne ones; or to set them into his stocke, who are rotten and dead twigges; as if the bare outward washing of the flesh were sufficient to regenerate and give title to nourishment. This is to dissemble with God, the Church, and our soules; and to turne both Sacraments to our perdition. Beware all such mockers, least the Lord be froward with them, that fight against the God of Order: least in stead of finding nourishment, before breeding, as they robbe God of his Order, so they meete with wrath and judgement, before mercie and salvation; yea, least God accurse their single emptinesse of Christ, with such a double barrennesse, as will admit no conception or birth. *Vse* 1. 1 Pet. 3. 21.

And Secondly, it taxes the confused devotion of such as would not be baptized till death, having yet enjoyed the Supper, usually all their life. As if the Lord were not able to grant and continue unto them the fruit of Baptisme, but at the houre of death; or that the soule could in faith use the Sacrament of feeding, which had refused the first Sacrament of begetting; or as if God needed such our wisedome to preserve grace, and intercept sinne. Let us bebeware of such wilworship. *The foolishnesse of God is stronger and wiser than our best strength and wisdome.* *Vse.* 2. 1 Cor. 1, 25.

Secondly, I adde [consisting of water which is Sacramentally Christ.] Touching Sacramentall union, I treate nothing. Onely note, that although the Grace of Christ must neither be equalled, The second branch.

nor tied to a dumb creature, yet hee hath freely yeelded to unite himselfe with his creature, so oft as he pleaseth to use it for the good of his owne, and for his glory; and, that to this end, that we might learne to adore him in all such Ordinances by which he drawes neere to us for our comfort, and to set a marke of honour and esteeme even upon those meane things which his wisdome hath devised for the releefe of our dulnesse, deadnesse of heart, and infidelity.

Use. 3. To teach us where hee hath cast honour upon uncomely parts, yea, united himselfe for the gracing of a meete helpe to further us to himselfe, there to account reverently of his Ordinances, and

Act. 10, 15. not commonly: *That which God hath not thought common, beware we of thinking so.* Hath he taken water, and joyned it with a kind of equall necessitie with himselfe in this kinde of conveyance? Hath he said, *He that beleeves, and is baptized, shall be saved?* and

Marke 16, 16. *Except a man be borne againe of water &c.* And shall not wee fa-

Ioh. 3. 5. sten both our eyes upon Christ and water? Christ Sacramentall in and by water? Better with it for our ease and helpe, than without it. Shall not he that despiseth water (appointed to such an inseparable holy end) despise the ordainer of water? Shall we take

Exod. 20 7. his Name in vaine, by slighting that by which he makes himselfe and the power of his Word and Spirit manifest to beget the soule

Matt. 19, 6 to him, and be holden guiltlesse? When Christ hath put in one, shal we dare to say, the one is strong, the other is base? Shall we slight it, slacken our haste to it, our holy preparing of our selves to it, our abiding at it, our offering up prayer for blessing it, our making it the joint object of our humiliation, faith, reverence and thankes? Farre be it from us, so to abhor that Popish hyperbolicall esteeme of it, and the merit of the worke wrought of it; that we run into another riot to disesteeme it. Doubtlesse he that cares not for Christ in the Word, Christ in the Promise, Christ in the Minister, Christ in the Water, Christ in the Bread and Wine, Christ Sacramentall; cares as little for Christ God, Christ flesh, Christ Em-

Mat. 10. 40. anuell. By these he comes neere us. *And he that despiseth you despiseth me, and him that sent me.* Beware we of such contempt, even in the secretest of our thoughts and affections: and let Christ in the Water be honoured as Christ, for that sweet union and fruit which hee brings to a poore soule thereby. If *Iordan* be precious

2 King. 5, 14. Ioh. 5, 2. when God will use it; for the Angels healing by it: much more this.

The

The next point concernes the due acts and performances of meet persons, in the applying of water. The persons are, the Parents, the Congregation, the Minister, and the Infant: The acts are the mutuall carriages of these towards each other Sacramentally. Touching the which, in breefe thus (being loath to digresse much from the streame of the point.) The Parents, are to have competent knowledge (the more, the better if sanctified) both of the woefull pollution of nature which by themselves their child hath contracted: to blesse the Lord for mercifull dispensing with it in the penalties deserved to be inflicted even outwardly upon it, (for the deformity of sinne) in the marks thereof, maimed, blind, halt, lame, monsttous: yet in this not satisfied, they ought to behold the inseparable inward defiledness of the infants nature and spirit: the more the Lord hath done his part, the more tenderly to commiserate the wretchedness of the inner man of it deprived of the Image of God by originall sinne; to mourne and sigh for it to God by deepe groanes and confession: to pray, and be instant with God for the pardon of it, the purging and the sanctifying of it: To blesse God who hath ordained such a remedy as the Sacrament; not to abolish, but to kill the poyson of sinne: to remember that the child of it selfe hath neither sence or savour in Baptisme; no nor right thereto, of it selfe, (it being the priveledge of the Church) further than in and by themselves, and their right to the Covenant, it partakes an holinesse. Therefore, they ought seriously to revive their faith in this Covenant: to offer their infant to God by vertue of that promise made to the righteous and their seede, that God will be their God, to many generations.

1. General in the descript.

Persons.

1. Parents dutie. Psal. 51.4. Luke 9.2.

1. *Dutie.*

2. *Duty.* Rom. 6,3. Ephe. 2,11,12

1 Cor. 7,17.

3. *Duty.*

In this strength they are to plead their own right for their child, to beseech the Lord not onely to vouchsafe it his outward livery and cognizance of a visible member; but further to extend the efficacie of Christ crucified: Christ as presented in the water, to the inward ingrafting it into his invisible Church, when and how he shall please; if it die soone, by baptizing it with the spirit of Election and Adoption, Sanctification, and renewing of the holy Ghost, ere it depart; If it live, continuing upon it, the power of baptisme by attending upon the ordinance of the word, and upon the offer of the Covenant of grace, that by it in due time, it may be admitted to the condition of faith, and faith it selfe by the calling of the Gospell; and so receive the seale of it in due time,

Gen. 17,7. Exod. 20,6.

4. *Duty.*

5. *Duty.* with assurance and comfort. In the confidence whereof, they are not to distemper themselves about the estate of it, whether it die or live; but chiefely apply themselves to use the meanes, for the

6. *Duty.* attaining hereof. And so with reverence, they are in due season, early and betimes (setting aside all by-matters) to addresse the infant to the publique assembly, to the Minister by name, desiring him (as deputed by the Church) to conferre the Sacrament to it.

7. *Duties.* Also giving it such a name as may savour neither of curiositie, nor vanitie, nor superstition, nor profaneneſſe, but rather edification and holineſſe, savouring of the graces offered by the Sacrament.

8 *Duty.* And so joyning with the people in humble supplication, confession and thankes, to devote it solemnly to God and his service, carefully watching over it for their whole life.

Use. The use is, to convince the most Parents of their profaneneſſe, or neglect in this kinde: who as they never came (it may be) themselves within the Covenant of God, by an actuall faith, so are as farre from seeking it for the infant; but rest in the bare

Matth. 3, 6. name of being borne in the Church, and under baptisme, as if that would beare downe all for time to come: meane time, senſleſſe of their owne misery, and their deriving of it to the child: resolved to suffer it to lie in its owne perdition, for ought in them lieth. They please themselves in the feature of it, or in some circumstances of other content, a sonne, an heire to the wealth;

Iames 4. 9. looke at pompe, or cheere, feasting and mirth, (who rather should howle and weepe for themselves, and theirs;) and after they have sought their owne ends, at last bring it forth, rather to a Church-complement (as they basely account) and for an Eccleſiasticall ceremonie of water, than a spirituall Baptisme of regeneration: and so afterwards spending the time in mirth and jollitie; but suffering the childe both elder and younger to runne riot, and become worse the child of Sathan, than ever before, and to weare the livery of God in despight, rather than service to him. Oh! how fearefull an account have these to make? And although I deny not, their childe is baptized visibly; and their sinne cannot barre the Lords Covenant of grace (if hee please to call it) yet, what wofull accessaries are they to the woe of it? How much better is it to be childeleſſe and barren, than to be fruitfull under such a curse? And it were to be wished, that even such Parents as scorne to be thought profane or only civill, and carnall Protestants, were not guilty of this neglect. As one said of *Herods* killing his sonne

with

with the infants: Better to be *Herods* Swine than Son: So of these.

The second person in this worke is the assembly. Hers is the legacy of Baptisme: her part is as the Church of Christ, to bring it forth duely when it shall duely be demanded. Also to present themselves there in publique with reverence, both at Word and Sacrament: to recognize the former grace of Baptisme offered themselves, that they may be established therein; or else by remembring their owne breach of vowes, to be abased by the occasion: to present the infant to God by the Minister: to looke up to heaven for it by humble confession, Prayer and thankes, and so to conferre the marke and seale of the Sacrament upon it. The second person, Assembly. Her duty.

Which point serves to correct and rebuke the common errors and abuses generally prevailing in Congregations, against this dutie: few abiding the Sacrament, but rending Gods Seale from his Covenant sacrilegiously: others staying rather to gaze and gape, and to heare and see bables, than for any holy end; and after the name given, posting out with as much reverence, as they were present with small humiliation, love or communion: and so (as if it concerned not them) leaving the action to them whom it imports, and by their example, teaching others to doe the like for them, and bringing in a profanation of the ordinance. *Use* 1.

The third person is the Minister, deputed by God & the Church, to stand betweene them as sequester of blessings, and duty: from God of blessing, whose baptisme he offers, and whose person (in his acts) he resembles; from the people of dutie and service, in their name, bringing forth the Sacrament to publique use. Before both he must behave himselfe with gravity and holinesse: separating the Element, and touching the laver with the bloud of the lambe, that it may be sacred: blessing the fountaine by prayer and praise of his lips, beseeching the Lord to assist, to sanctifie, and to baptise the party with the holy Ghost and fire: and so by the words of the institution, In the name of the Father, the Sonne, and the holy Ghost, receiving the childe and dipping it in water, to pronounce it openly to be a reall member of the Church of Christ. A great worke, and yet there is a greater, even to be an able Minister of the Covenant, and to understand the Doctrine and use of Baptisme competently, to teach it sensibly to the people, that hee may not as a dumbe Idoll, bring forth a thing to the people which himselfe knowes not. I have spoken of the use before: onely this I adde, That although any of these three The third person. Minister his duty. 1 Tim. 3, 15 and 4. 13. Exod. 40, 9. Matth. 3, 11. Matth. 28. 27. 2 Cor. 3, 6.

persons faile of the Sacramentall dueneſſe and ſervice, I doe not inferre a nullity of the Sacrament (ſo long as the inſtitution is preſerved) but a neceſſity of ſinne in ſuch offendors: for whoſe cauſe it might be juſt with God to puniſh the children: howbeit by vertue of his Covenant and election, he is and will be the God of his owne, and the ſinne of man ſhall not infringe the mercy of God in due time, from calling to himſelfe and converting even the children of ſuch ſinfull ones, freely to himſelfe, in the Miniſtry of the Goſpell.

Rom. 11. 28

Digreſſion to dipping.

Touching that I have ſayd of Sacramentall dipping, to explaine my ſelfe a little about it; I would not be underſtood as if ſchiſmatically I would inſtill a diſtaſte of the Church into any weake minds, by the act of ſprinkling water onely. But this (under correction) I ſay: That it ought to be the Churches part to cleave to the inſtitution, eſpecially it being not left arbitrary by our Church to the diſcretion of the Miniſter, but required to dip or dive the infant more or leſſe (except in caſe of weakeneſſe) for which allowance in the Church we have cauſe to be thankefull:) and ſtably to conſider, that he betrayes the Church (whoſe officer he is) to a diſordered errour, if he cleave not to the inſtitution: To dippe the infant in water. And this I ſo averre, as thinking it exceeding materiall to the ordinance, and no ſlight thing: yea, which both Antiquity (though with ſome addition of a three-fold dipping: for the preſerving of the doctrine of the impugned Trinity, entire) conſtantly and without exception of Countries hot or cold, witneſſeth unto: and eſpecially the conſtant word of the holy Ghoſt, firſt and laſt, approveth: as a learned Critique upon *Mathew, Chap. 3. Verſe 11.* hath noted, that the Greeke tongue wants not words to expreſſe any other act as well as dipping, if the inſtitution could beare it. And ſure it is, if the Lord meant not as (he ſaith) that the infant ſhould be dived to the bottome, yet he much leſſe meant he ſhould be ſprinkled onely upon the ſurface: But rather betweene both extreames, he ſhould be baptized, which word ſignifieth the true act of the Miniſter, to dip or dop the body, or ſome part of it into the water: And the eſſence of Baptiſme, in the very ſymbolicalneſſe of it, urgeth no leſſe: For what reſemblance of ingrafting, putting on of Chriſt, is there in ſprinkling? what typicalneſſe is there of our deſcending into and aſcending out of the water, both which are expreſly ſpoken of Chriſt in his Baptiſme of *Iordan*?

Dipping the meeteſt act.

Ἀξιοῖ. Βαπτίζειν ἀντὶ τοῦ βαπτολουτίζειν. Caſaub.

What

What resemblance of our buriall or resurrection with Christ, is there in it? So that I doubt not, but contrary to our Churches intention, this errour having once crept in, is maintained still by the carnall ease and tendernesse of such, as looking more at themselves than at God, stretch the liberty of the Church in this case deeper, and further than either the Church her selfe would, or the solemnesse of this Sacrament may well and safely admit. I doe not speake this as a thing meete to disturbe a Churches peace: but as desiring such as it concernes in their places, to looke to their liberty and duty in this behalfe.

The fourth person, the infant

The fourth and chiefe person, yea equall object of Baptisme is the party baptised. For not onely the Church may and doth baptise her infants: but also (*adultos*) growne ones also, if any such being bred Pagans, and brought within the pale of the Church, shall testifie their competent understanding of the new covenant; and professe their desire to be sealed with Baptisme, for the strengthning of their soule in the faith thereof: professe it I say, not basely and slightly, but with earnestnesse and entirenesse; cutting off their haire and nailes, and abhorring their Paganisme. But the truth is, the exercise of the Churches baptisme is upon infants: Here the Anabaptists rise up, pleading the corruption of such baptisme, and urging the first baptisme of catechised ones and confessors of sinne, and cravers of the seale, upon the worke of the Ministry foregoing in knowledge and faith, which can be incident onely to *adulti*, or growne ones. They alledge that we seale to a blanke, to no covenant, and therefore it's a nullity. Sundry learned men have undertaken to stop their schismatical mouths and to answer their peevish Arguments: my scope tends another way in this Treatise, so farre as my digression may be veniall. I say this, for the setling of such as are not wilfull, that I take the baptisme of infants to be one of the most reverend, generall, and uncontroled traditions which the Church hath, and which I would no lesse doubt of than the Creede to be Apostolicall. And, although I confesse my selfe yet unconvinced by demonstration of Scripture for it, yet, first, Sithence Circumcision was applyed to the infant the eighth day in the Old Testament. Secondly, there is no word in the New Testament to infringe the liberty of the Church in it: nor speciall reason why we should bereave her of it. Thirdly, sundry Scriptures afford some friendly proofes by consequence of it. Fourthly, the holinesse of

A short touch of the baptisme of infants.

Reasons for it.

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the child, (externall and visible) is from their parents who are (or ought to be) catechised, confessors, penitent, and Protestants in truth (which priviledge onely open revolt disables them from) therfore I say, The seede being holy & belonging to the Covenāt, the Lord graciously admits the also to the seale of it in baptisme.

1 Cor. 7. 14

Question. How it is capable.

Howbeit here a further quære arises. And because the Sacrament of Baptisme is here handled by us, not as halfe a Sacrament, (onely including a washing of the flesh) but an entire Sacrament, holding out and giving an invisible grace by outward meanes: By what authority shall we say, an infant may be presented to that, whereof it is not capable? To that I answer: First, it's not meete that Baptisme being the Sacrament of new birth, which can be but once, should destroy her owne Analogy, by frequent administring: therefore if but once, the most comprehensive way, is to doe it in the infancy, when the outward admission of a member is allowed to it. Secondly, although the child be not capable of the grace of the Sacrament by that way, whereby the growne are, by hearing, conceiving, and beleeving: yet this followes not, that infants are not capable of Sacramentall grace in and by another way. Pittifull are the shifts of them that have no other way to stop an Anabaptists mouth, save by an errour, that an infant may have faith. It's easie to distinguish betweene the gift conveyed, and the manner of conveying it. For if the former be, the latter in such case will prove needlesse. But if the infant be truely susceptive of the substance of Christ, none can deny it the Sacrament. Now to understand this, marke, that infants borne of beleeving parents, are of the number of those that shall be saved (though dying in their infancy) none of our reformed Churches will deny. It is enough therefore that such before death doe partake the benefit of Election in Christ, together with the benefits of Christ in regeneration, adoption, redemption and glory; Now that the Spirit can apply these unto such infants, is not doubted of: though the manner thereof to us be as a hidden and mysticall thing: yet so it is, the Spirit of Christ can as really unite the soule of an infant to God, imprint upon it the true title of a sonne and daughter by adoption, and the image of God by sanctification without faith, as with it. Now, if the grace it selfe of Baptisme be thus given it, why not Baptisme? Nay, I adde further, I see no cause to deny, that even in, and at, and by the act of Baptisme, (as the necessity of the

1 Pet. 3. 21.

Answer.

the weake infant may admit) the Spirit may imprint these upon the soule of the infant.

Let the use of the point be to all such as are growne to yeares of discretion, to looke backe to their Baptisme. Let such blesse the Lord for his bounteous prevention of them with the Sacrament even before they had any strength to conceive it! Why should the Lord so doe, except to heape hot coales upon thy head (oh poore wretch!) and to teach thee to conclude; that hee who was found of thee, when thou soughtest him not, will much more draw neare to thee when thou seekest him with thy whole heart? What a mercy is it, to know the Lord to be a provoker of the soule to imbrace that covenant, the seale whereof he is content to bestow before hand, for the hope of time to come? Who should so play the Traytor in coole blood, (having found the Lord so faithfull in his love) and to cavill thus, I was baptized and made my covenant when I knew nothing, nay I did make none my selfe, but others for me! Let them looke to their stipulation and promise, I made none! Can any Trecherous wretch so requite the Lord? Rather (if any sparke of love be in thee) wilt thou not breake thy heart by this early mercy before hand? Wilt thou not say, what a shame were it for me to give over him now in the pursuit of his grace, when he hath formerly layd a pledge in my bosome of his gracious meaning to forgive and save mee? Were it not just I should be left to perish with my Baptisme of water, barred from the true seale of Gods covenant: Oh! be vigilant, and studious to redeeme the opportunity of grace, and to follow all meanes for the obtayning of grace! Kill all base enmity and treachery which suggest the Lord to be thy foe: say thus, Surely, if he had meant to destroy me, hee would never have done any such kindnesse for me: but this preventing freely, assures me of his blessing upon my attending the meanes to get vocation and faith. Oh! be not faithlesse, but faithfull! suffer no base ease, selfe-pride, security, infidelity to clog thee and hold thee in chaines: Doe thy worke the better, and neglect no helpe, seeing thou hast thy pay before hand. But to conclude, if the false and hollow are so culpable: what shall be said of such as abuse the livery of Christ, to debauch themselves in all kind of profanenes, pride, drunkennesse, riot, uncleannesse, swearing, abuse of the Lords day, and that lawlesly! How much better were it, they had

Vse.

Esay 65. 1.
Iam. 4. 8.
Psal. 119. 10

Iudg. 13. 23

Iohn 20. 27

had never seene the Sun, than by their contempt of this longsuffring of God, to heape up wrath to themselves against the day of vengeance! besides the unspeakable scandall they give to Atheists.

The 2. Generall grace of it. From the personall acts, I come to the second generall: *viz.* the Grace of the Sacrament of Baptisme; which I illustrate by a Diversity: *viz.* that it serves also for admission into the visible body of the Church. This then is the common favour of Baptisme; *viz.* matriculation, and outward incorporating into the number of worshippers of God, and into visible Communion. This is as the porch into the house.

2 Fold.

1 Common.

The Lords scope in Baptisme is an inward grace, but this generall priviledge is to all equall: *viz.* A badge of an outward member: distinction from the common rout of the world, out of the pale of the Church. The Lord appointed Circumcision as a seale of the righteousnesse of faith chiefly: yet as an overplus he allowed it to be the Differencer of all other Nations from the Iewes. It was as a fence and wall of separation from them in all their converse. So in Baptisme now, a marke or badge of externall Communion: whereby the Lord settles a right upon the person to his ordinances, that it may comfortably use them as his owne priviledge, and waite for the inward prerogative of Saints by them. And yet this (as much as men boast of it) is but a shell in respect of the other. There is an outward implanting of the wilde Olive into the sweete Oliue; that it may be exempt out of the state of *Aliens* from the Common-wealth of *Israel*: But there is a better use of it, to bring us to mount *Zion*, *Heb.* 12.25. to the soules of just men, to the Assemblies of Saints. The first is not to be slighted: the latter is to be rested in and honoured. Therefore hee who rejected Circumcision, was to be cut off from his people: voluntary cutting off was punished with necessary.

Rom. 4. 11
Gen. 17. 12. 13

Heb. 12. 25

Gen. 17. 15

Vse 1. The use whereof is, first, to teach us to pitty the estate of so vaste a portion of the world as the Lord hath left in their blindnesse of minde, and savadgnesse of spirit; and cut them off from the Church of God wholly. Oh! the fearefulnesse of sin which should lie so heavy upon the Lords heart as to leave so many Millions for thousands of yeares, and thousand thousand generations destitute of God, Word, Covenant, and hope (ordinary I meane) giving them up to be a kingdome of Sathan, for the

Acts 17. 30
Ephe. 3. 5

Prince

Prince of this world, to rule at his pleasure! Not to speake of the Iewes whom God hath left to the obstinacy of their rebellion, contempt of Christ and his Covenant and Seales. How should we mourne for them, and pray for their conversion and the fulnesse of the Gentiles?

Secondly, what terrour should it strike into the spirits of such as yet never saw their naturall condition? What doth baptisme teach, but this, our woefull Apostasie from God by sinne, our estrangement from his life, and our excommunication from his people? It is not our outward baptisme which can releeve us; Onely it shewes how deepely our nature is sunke and revolted from God; and how gracious the Lord is in this his Sacrament, to give us by it an unconditionall free title to mercy and forgiveneſse, whereas he hath debarred still an huge part of the world from Christendome. *Use 2.* Eph. 2. 3.

Thirdly, it should incourage all fearefull hearts, that doubt whether the Lord meane as he saith, in his Covenant and offer to be reconciled to God, to beleeve that he is ingenuous and faithfull therein: seeing that by Baptisme hee hath taken away that objection, wipe d away the shame of Egypt, and the reproach of uncircumcised ones: granting a second priviledge to them, and a title to heare, pray, worship, beleeve; that by this he might plucke them, not onely from Infidels; but much more from that infidelitie and Atheisme which estranges them from God: and might make them true free denizons of his Kingdome in grace and glorie by regeneration. *Use 3.*

Fourthly, its wofull conviction to all such as still disguise themselves under this priviledge of visible members: and wiping off this oyle of consecration, still abide most uncouth monsters and savages, in the bosome of the Church under Gods cognizance, living in all base courses, open profaning of Gods Name and Sabboths, blaspheming that God into whom they are baptized; degenerated both from the habit of Christians and men, and drowned in the gulfe of all excesse of impiety, intemperance, unrighteousnesse, and whatsoever even Heathens are described by, *Rom.* 1. *Ephe.* 4. Oh! how doe they cause Pagans to abhorre the hearesay of baptisme and Christ? as some *Indians* beholding the *Spaniards* in the East parts, cried out, If these were Christians, they would still keepe their God to themselves: and an Heathen Physitian spake somewhat like, If these be Christians, my sonne be *Use 4.* Rom. 1. Eph. 4.

Ier. 9,25. be with the Philosophers. Surely their foreskin is still upon them, yea they have drawne it up againe as ashamed of their Baptisme.

The speciall grace of it, is Christ our new birth.

But the chiefe thing here considerable, is the true grace of the Sacrament of Baptisme, which point is one of the most materiall both for knowledge and use, of all the rest. Conceive then, the Lord Iesus being wholly given of God in each Sacrament (though for divers ends) this former Sacrament offers him wholly, in point of our new birth, or the new creature, Christ in all his breadth, height, depth, and length; Christ for being, and regeneration. Perhaps for the simpler sort it might be enough to use the Apostles words, of him are we, who is made our wisdome, righteousnesse, sanctification, and redemption. 1 *Cor.* 1.30. or to adde thus much, All Christ is given us, either for our calling, or for our imputation, or for our sanctification. Howbeit, for my owne exercise in part, and for the clearer view of Christ Sacramentall in the water: I would adde a little more, desiring the weake reader to pardon my distinctions, as more meete for such as better conceive (or would at least) the gift of Christ in his extent and fulnesse. The grace then of Christ bestowed in baptisme, is either first grace, or consequent upon it. The first grace I call, either that which maketh us accepted, or that which is freely given to inhere and abide in us. Concerning the former kinde: Grace accepting is either grace of meanes serving to attaine acceptance, or the grace it selfe attained. The former of meanes, in one word is the grace of vocation in all the passages thereof, preventing, assisting, and perfiting this acceptation of the soule. The grace it selfe of acceptance attained, may be distinguisht into grace, either of maine essence or of priviledge. Grace of maine essence is double, either justification of our persons from sinne of guilt and blemish; or of curse (wherein Gods acquitting us in judgement by remission and pardon, properly consists:) or reconciliation, by which being pardoned, we returne to grace and favour againe as before, our bloud being restored, and we beloved. Then secondly, grace of priviledge is double: positive or privative. Positive priviledge in a word is our adoption: which (besides favour) restores us to the former condition (yet much bettered) of children, sons, daughters, heires: and so to the priviledges of a beleever according to the severall occasions of his life and course. Privative in a word, stands in redemption: that is freedome from all the evils, dangers, enemies, crosses, within, without, bodily, ghostly, which threat-

1 Cor. 1,30.

Distinction of it to be marked.

ten

ten annoyance to our happy estate in Christ. Thus for the first sort.

The second are graces inherent in us; in a word, Sanctification of the whole man, body, soule, and spirit, standing both in conscience and conversation, and this is double, either mortification and consumption of the old man, renouncing him with his affections and lusts, and crucifying them all with Christ; or else quickning up of the soule in the bent, frame, intent and streame of it, to the life of God and grace. Thus of the first grace. The consequent upon this, is the proper issue and fruit of each of these first graces which they leave behind them in the soule: The proper issue of vocation, is union and bringing to God by the instrument of faith. The proper issue of justification is peace and quiet of conscience. The fruit of reconciliation is holy Complacence and contentment or joy of the Spirit in God her Saviour, as *Mary* speakes. The fruit of adoption is, the honour, liberty and excellency of beleevers, with the Spirit of children, confidence, and calling God *Abba*, resting upon him for all good things; a true right to earth, heaven, and all therein: All things being ours, we being Christs, as Christ is Gods. The fruit of redemption is assured security of heart from evill, conquest and triumph in Christ, true deliverance of soule from Sathan, to God and for God in all obedience. The fruite of sanctification, is the blessed guard and furniture of Graces resident both in the minde, as light, pureness, wisedome, discerning: in the wil, all habits and uprightness, integrity, cheerefulnesse, faithfulnesse: in the affections, of love, hope, feare and zeale: in the conscience, sensibleness, tenderness, quietness: In the whole man, serviceableness to God in the conversation & whole course of it. This short draught I have the rather inserted in his due place, to give light & order to such things as I have handled in the three Articles of my second part, and the fourth, fifth, and sixth Articles of the third part of my Practicall Catechisme, that the Reader may see how all those good things issue from Christ distinctly: I meane, the use of meanes, the strength against lets, and the right to all priviledges both conditionall and actuall: But especially to lay downe a view of Christ our union and communion Sacramentall.

Gal. 5, 24.

Luke 1, 47.

1 Cor. 3, 22, 23.

But, it shall not be amisse to touch this point as the Holy Ghost in the word expresses it. Sometimes therefore hee expresses it in generall termes, and sometimes in particular. Generally

The expressions of the holy Ghost.

Matth. 3, 11. rally hē calls it the holy Ghost and fire. See *Matth.* 3. 11. meaning the spirit of Christ in the efficacie of his grace, which should purge
Matth. 3, 16. as fire; Even as our Saviour Christ is said to have the Spirit descending at his Baptisme, and lighting upon him: meaning that he thereby received the Vnction of the Spirit, and the gift thereof:
Heb 1, 9. even the oyle of gladnesse above his fellowes. So also its called
Ioh. 3. 5. by the name of new birth, *Ioh.* 3. 5. *Except a man be borne againe of water and the Spirit, he cannot enter, &c.* So the washing of regeneration, and the renewing of the holy Ghost. *Tit.* 3, 5. And so also it is said to save or deliver from wrath, as the Arke from the
Tit. 3, 5. flood, 1 *Pet.* 3. 21. In particular, this regeneration is distinguished, into the washing or purging of justification by the merit, or the washing of sanctificatiō by the efficacie of Christs death: The former we have in
1 Ioh. 1, 7. 1 *Ioh.* 1. 7. *The bloud of Iesus purgeth us from all sin*:
See Act. 22. 16 The latter see, *Eph.* 5. 26. *That he might sanctifie and cleanse it with*
Ephe. 5, 26. *the washing of water by the Word: To present it without spot or wrinckle in his glorious presence, &c.* Both these are expressed,
Gal. 3, 26. *Gal.* 3. 26. *They who are baptized into Christ have put on Christ*: as their garment both of covering in the one, and warmth in the other: all Christ in both. But there are two phrases in the Scripture by which the holy Ghost delights to describe the grace of baptisme: The one by remission of sinnes, the other by dying unto sinne and rising up unto righteousnesse. Of the first there is frequent mention, *Luke* 3, 3. *Iohn baptised to the remission of sins.*
Luke 3, 3. *Acts* 22. 16. *Wash away thy sinnes and be baptised.* Of the latter
Acts 22, 16. *Paul* speaketh much in *Rom.* 6. from the 3. verse to the 8. *So many as are Baptized into Iesus Christ, are baptized into his death.*
Rom. 6, 3, 8. *Therefore we are buried by baptisme with him into his death; that like as Christ was raised up from death by the glory of the Father: so might we walke in newnesse of life. For if we have beene planted together with him into the likenesse of his death, we shall also be to the likenesse of his resurrection.* And note this further, that as the holy Ghost expresses the meriting causes diversly, now by one, then by another part of his mediation: so sometime he applies that his merit to one fruit, sometime to another: yet so that by one merit we understand all, and by one effect of it, all the rest.

1 Pet. 3, 21. Take a Text, 1 *Pet.* 3. 21. The like figure whereunto, baptisme now saveth us: not the washing of the filth of the flesh, but the answer of a good conscience in the resurrection of Iesus Christ. Marke, the resurrection of Christ, being the compleatnesse of his satisfa-

satisfaction, and the declaring of it, is made here the meriting cause of the grace of Baptisme: But by it, all the satisfaction is meant: And the effect of this Baptisme is called, The answer of a good conscience, which is the peace and security of it, properly issuing from pardon of sinne and guilt: yet in and by this, all are meant, both justification and sanctification. The selfesame phrase is used, *Heb.* 10 22. *Having your hearts sprinkled from an evill conscience, and your bodies washed with pure water*, that is, with peace. For this bloud, *Heb.* 12. cryeth *better things than that of Abel.* The phrase of sprinkling compares Baptisme to the *Israelites* sprinkling their doore posts with the bloud of the Lambe. If they had not done it, they had beene in danger of slaying by the Angell. But having done it, their hearts were at quiet and peace through the promise. So baptisme is a better sprinkling of a better bloud, upon a better object, to a farre better peace, even peace of conscience, as being passed from death to life. By all these places not unmeet to be conferred together, wee see, that whole Christ crucified, Christ in Water, Christ in our Regeneration, Christ in our Vnion, and by it all his benefits are the extent of the grace of baptisme. And that the Minister standing in Gods stead, applying water to the Baptised, doth by it apply the power of the Lord Iesus by the Spirit accompanying the same, to create a new birth of grace and life in the soule.

Heb. 10,22.

Exod. 12,22.

Heb. 10,24.

The use is exhortation to all that bring or behold children brought and offred to the Lord in his Sacrament of Baptisme; to lay in by faith for the Spirit of Christ in the water, whereby the Lord would vouchsafe to thy child and renew to thy selfe (if ever truely converted) the Lord Iesus for regeneration and the new creature. To this end doe two things. First, Behold the truth of this offer of the Lord Iesus in the water by the helpe of the word; and not so onely, but what the word of Regeneration can worke of it selfe in the soule, and therefore much more can further it by the Sacrament. Secondly, by and through this Word apply the merit and power of the Sacrament to thy soule in particular. For the former, know, although a Sacrament be above a word, yet it is so, by a word, and with it, and not else. Behold not a Sacrament without a word, for then thou seest a meere empty vanishing Element. Behold it in a word, and thou seest no lesse than Christ in the water, true regeneration offred thee. Take all those Texts I cited before: looke up to God by prayer, to see the truth of

Vse 1.

2 Things. 1. Behold the truth of the word.

Ephe. 4, 22. of them, as they are in Iesus, to rivet every of them in speciall into thy spirit, that so thou maist feele a bottome to thy faith out of a word: Labour to see what makes this word so powerfull, even the truth of a promiser, the merit of a satisfier: who died, shed his bloud, was buried and rose againe by the power of God, that he might fill a promise with efficacie, and perswade thy heart, that seeing all that hee suffered was for thee to make himselfe thine in remission of sinnes, and renewing of the holy Ghost, therefore the promise that offers this to thee, in the Sacrament, is

Ephe 5. 26. sound and effectuall. Reade and ponder that place I named, *Ephe. 5. 26. Washing of water by the word.* And so be resolved if the word of a true God tell thee, That hee will wash thy soule by Christ in the Sacrament, it shall be so, it cannot be otherwise: and if hee have said, Christ in the water, is spirituall birth, regeneration, renewing, purging, burying in the grave with Christ, rising up with Christ; then so it is. This word will give a bottome to thy feete to stand upon, while thou reachest out with thine hand to take Christ; so that thou shalt not stagger. Consider that the same word which hath held Christ and water in so strong an union, can also hold thee upon sure ground. Alas, mens going to worke without a word, marres the power of Baptisme: and causeth the soule to be present with any object, more than with Christ in the water.

It goes with the Spirit. Further be assured this word of Christ in his promise of the Sacrament never goes alone: The truth of it alway is annexed to the Spirit of Christ in the water. All the word is full of this; tells us, the Spirit is that which assists the Sacrament. The Spirit quick-

1 Ioh. 5 6. neth, water profits nothing alone: It is the Spirit which must joyne with the word, with water, and which joynes Christ by both to the soule, or els the graces of the Sacrament are as far off, as heaven and earth. But the Spirit of Christ crucified, water and bloud, meeting with the Sacrament, fetches out all the power of Christ into the soule, and makes the promise of blessing effectuall. Hence it is that nothing is so common in Scripture as the Spirits concurring with Baptisme. *Matth. 3, 11. He shall baptize with the*

Matth. 3, 11. Tit. 3, 5. *holy Ghost, and fire. Tit. 3, 5. Water of regeneration, and renewing of the holy Ghost.* As it attended Christs Baptisme, so it must ours if it be efficacious, else not.

These two things being forelaid, bring forth thy faith in the Word and Spirit of the Sacrament, both for thy child and thy self,

for

for begetting or reviving of Christ to regeneration. And as the hand puts on the apparel upō the body, yea, as thou beholdest the Minister to dip thy child in water; so, concurre with him by faith, and behold God the Father, putting the Lord Iesus upon thy soule and the soule of thy childe, for pardon, peace, joy, confidence, security, grace, and holinesse; and fasten upon the Word, and draw thereby the Spirit of baptisme to helpe and satisfie thy soule with Christ in all these. As thou wouldest put on a garment upon thy naked body: so be stript and empty of all good and grace in thy selfe; feele in thy soule an utter absence of life, of sence, motion and power towards the inner man of grace: lie before the Lords sacrament, as a forlorne wretch. Say thus, If thy baptisme Lord be for my regeneration, what am I without it? A dead dogge, a very lumpe and masse of sinne, and curse, utterly void of the least dramme of life, savoring nothing but earth, vanity, lusts, world, pleasures; a very slave to the se, and a very carcasse of all goodnesse, & being of God. O Lord! strip me stark naked, pluck off my muffers, shame me, drive me out of my self as one poore, miserable, blind, and naked. This is the first worke of faith, to put off the soules ragges, and to void all conceit of life, hope, of grace in it selfe; and to set it before the Lord as *Adams* red earth lay before him, when he was to breathe the life of Creation into it. Now the Lord is creating thee anew by this Sacrament. Remember, Creation is of nothing, Baptisme never made new creature, where it finds any thing of ones own. Baptisme should then not create, but rather draw somewhat out of our owne principles, to make us somewhat, to which we bring matter of our own. O! people come to the Sacramēt ful of their own devotions, & look that God shold make them new creatures of their own stuffe: this were to patch and soder our old, not to create a new man in us.

These two things bring faith.

How this? 1 By the stripping of thy selfe.

Secondly, being thus nothing in our selves; apply we our selves by the word to the worke of the Spirit, of union Sacramentall; bare, poore, empty water, which hath in it selfe no Sacramentall substance, yet by the union of the Spirit of Baptisme, incloseth the Lord Iesus to regeneration in it: If thou canst say, water is not a more beggerly Element in the Sacrament without Christ, than thy soule is emptie, unsubsisting without regeneration: Looke to the Lord by thy faith, and pull hard at him for the Spirit of Baptisme to renew a life, a spirit and being of pardon and holinesse in thee. If while the word lasts, and the Spirit of Baptisme endures, (even to the worlds end) Christ and water shall never be sundred from the

Apply our selves to the word.

Sacrament: beleeve thou as firmely, that Christ as water, shall never be severed from thy poore soule, that lies humbly before him, destitute of all life in thy selfe, and lost for ever, except Christ be thy life and succour; I say the Lord Iesus shall never be wanting to such a soule, in the point of regeneration. Plead then thy cause strongly with the Lord; behold here is Christ in water. What letteth why thou maist not be baptised, as *Philip* said of the Eunuch? Shall water ever lose her cleansing? Were it not madnesse to thinke so? And shall Iesus Christ then lose his power to cleanse the soule? Hath he not annexed his cleansing to waters cleansing? Is it possible that all the divels in hell can dissolve the Sacramentall Vnion of Christ and water? Oh Lord, why is this Vnion, and for what serves it? Is it good for any thing, save as it is Sacramentall? Was it Christ before? Is it Christ after? No sure, but during the Sacrament onely. And why so? Surely to teach me, all this Vnion is for me. Christ water serves for my soules washing. Hee delights not to be one with a base Element for it selfe; but that in and with a creature of a cleansing quality, hee might flow into my soule with his renewing Spirit! Oh Lord, I beleeve thy Word! Lord let thy Spirit convey thee with water into my soule! Be it, Oh Lord, as thou hast said! Separate not thy Spirit from thy Sacrament, but give it the power of begetting me to the life of faith and a new creature.

Acts 8, 16.

3. Abhor carnall reason. Ioh. 3, 9. 1 Ioh. 5. 8. Mat. 3, ult.

Thirdly, looke off from all thy carnall reason, and the sillinesse of the creature: Say not with *Nicodemus*, *How shall this be?* Consult not with flesh and bloud: cavill not, aske no further signe; thou hast three in heaven, and three in earth, bearing witnesse to Gods truth: Water is one of these; it is the instrument of the Spirit; though it be on earth, yet that is from heaven, call not for a voyce from heaven the second time; its enough that in the Baptisme of Christ, it was manifest; Hold close to the Word and Promise: *Goe Teach and Baptize; and lo, I am with you to the end.* Let all conceits of Reason vanish in the truth of God: and when corruption hath done all it can; yet roll thy selfe upon the promise, and by the Perspective glasse thereof, thou shalt see that grace in the Sacrament which else is invisible to flesh, and covered under the ashes of unbeleefe. Let all be be quasht with this, My soule, God hath said it, I see nothing but water, but there is Christ with water to regeneration.

Mat. 28, ult.

4 Close with the Spirit of the Sacrament.

Lastly, cloze with the Spirit, and meete it at the Sacrament. If thou meete it not there, its becaus thou bringest not faith with thee:

thee: for that is there for ever inseparably. Grone in thy spirit unto the Spirit of Christ, that hee may sustaine thy bottomlesse heart in her desire after the grace of the Sacrament. Say thus, Oh blessed Spirit of Baptisme, remember thou wert given by the Lord Iesus at his ascension for thy Church, *Iohn* 7.56.57. Now Christ is glorified, Ioh.7,56,57. now let thy Spirit be given to bring the life of the Sacrament into me! Once when the world was a *Chaos*, the Spirit of creation fo- Gen.1,2. stered and brooded the waters, and brought forth order and matter for each part of the world! Oh now come downe with thy fire, and warme this water, make it effectuall, for the scattering of my darkenesse, errour, rebellion, corruption, and the purging of old *Adam*, the mortifying and consuming of my concupiscence and lusts! And then travell againe with me in this thy Ordinance, till Christ and the new creature be formed in me! Make mee thy off- Gal.4,19. spring, and generation: breede the thoughts, affections, and disposition of the new birth in me! Oh make this fountaine and laver blessed and fruitfull to be the seede of Christ in me! Once thou didst so worke with *Iordan*, that the washing of a Leper, caused his flesh 1 King.5,12. to returne as the flesh of a childe. Take away my leprosie also, and make mee as a little childe! Once thy Angell so stirred the Poole, Ioh.5,3,4. that who so stept in next was healed, of what disease soever hee was sicke! O stirre this Poole also, make it an healing water, put into it the vertue of him, that with a word spoken could cure all maladies. Heale mine Lord, by this poole: if an Angell could heale a lame legge, a blinde eye, a deafe eare: thy Spirit can heale worse diseases, the disease of my nature, the distempers of pride, worldlinesse, selfelove, impatience, infidelity, and what not! As 2 King.2,14. *Elisha* having the cloake of his Master, with the promise of his Spirit, smote the waters, and caused them to goe this way and that, till he went over dry; so doe thou cry, Where is the Lord God of Baptisme? The Lord Iesus in the water, the Spirit of regeneration? Oh! let the Arke carry mee safe and free from the gulfe of 2 King.2,21. wrath and destruction! First, O holy Lord, let thy Spirit cast his salt into these waters, which my sinne hath made barren and accursed, (even as all other creatures) and sanctifie them by union, and put a blessing upon them, implanting the roote of the Lord Iesus into my poore soule, by dipping mee into them, that so as verily as I behold my childs face, and my owne flesh cleansed from spots by outward water, so surely wee may finde our soules and spots thereof to be washed by the bloud of Christ (this true la-

ver of the new Birth) unto remission of sinnes, and eternall life! Thus much of this point, I now come to the third and last.

The third generall. The end of it.

The third generall in the Description is, the end whereto baptisme serveth. And that is, the sealing up of all the grace (mentioned before) to be the soules owne, in assured perswasion and possession. I say not that this is the end which all baptized ones attaine unto: nay, not all, who yet by the word and faith doe attaine some comfortable fruit of Baptisme. But this I say is the end which God intends in the Sacrament: To seale up the soule to an assured feeling and reall partaking of those holy things of Christ, which are here offered. I meane not that this sealing of Baptisme is inherent in it, so as if the Spirit of regeneration were but an attendant to Baptisme: no, in no wise: but this; where the Lord meanes to bestow upon a beleeving soule (which though it relies upon his Word and Promise, yet findes many doubts and feares) this grace of knowing it selfe to beleeve, to be regenerated, to be elect, to be heire to heaven: (which reflexion is the worke of the holy Ghost) there the Lord useth the Sacrament of Baptisme to be the instrument of this assurance, and to make up the evidence of the word, full and effectuall. For even as the seale annexed to an evidence, makes it past question (as I said before) so doth this Seale added to the Word, perfect the evidence of it, and therefore we may truly say, carries in it the last, best, and uttermost eviden[ce] the Lord hath to bestow upon the soule, to put her out o[f]

To seale nor regeneration.

To close up the whole with some comfort: To repeate things spoken already, is not my purp[ose] ply the generall to particular: The seale of Baptism extent of the Covenant: Thou know[est] what it Lord to be thy God in Christ. If sp[eak] now) grace of Baptisme. The selfe same [Spirit] of t[he] it reacheth not one inch shorter, [nor] make marke, as large as that is, so large is [the] Lord keeper of the great Seale is t[he] brings it forth to the soule that needs [it] taste of the gracious effe and sweetne[sse] And he askes the soule, and faith: Poo[r] vinced thee by my promise, of my fait[h] God, I will never faile or deceive thee? der carnall sense and infidelity: Well, b[e] forth the markes, the wounds, the wate[r] Genes. 48. 25. Jesus side, and sprinkle them upon thee?

To close up the whole with some comfort:

how to convince *Iuda*, lo, shee sends him the cloke, staffe, and signet, asking him, Whose they were? and when he saw them hee was convinced. This course was better than words, it had a reall relation in it. So here the Spirit brings out the very instruments of assurance, and laies water upon thy flesh to secure thee, Christ in his life and death is thine: and shall not this be a reall relation above the naked word unto thee? Yes surely, if together with the outward presenting of the things, he also clap the Seale upon thy soule: and leave a print upon thy soft heart, which may assure thee he hath beene there, to fetch out thy slavish feare and infidelitie. Eph. 1, 13. Reade *Ephesians*, Chapter 1. verse 13. where this Spirit is called the sealer of the Promise: its called the earnest of our Inheritance, Eph. 4, 30. and purchased possession. Reade also *Ephes.* 4. 30. where it is called the sealer of our redemption; By which phrases, all the whole grace of Christ is meant, *viz.* That the Spirit in Baptisme seales our Vocation, our Iustification, Adoption, Sanctification, and the rest, one as well as the other.

Vse 1.

Now for use. If this be true, what cause of mourning is there for *Branch* 1. us in these times, that the grace and sealing power of the Spirit in Baptisme is so unknowne to the body of Congregations in this Church? How few behold Baptisme with such an eye? Oh! how doe the most turne it into a ceremony? Some of the richer sort, making it a ceremony of pompe and sensuality: the poorer, of common passage and forme, which when its over, the Pageant is done. The better sort acknowledge but an initiating ordinance, serving to make men visible Christians. But as for grace, especially this exceeding grace of the sealing Spirit of Adoption and assurance, of an hundred seeth it? Oh lamentable! Wee reade, that Act. 19. 2. the disciples of *Iohns* baptisme at *Ephesus*, were aske if they had received the Holy Ghost since they believed, answered, They knew not so much as whether there were any Ghost or no. So may I say of our people: Alas, they know not the Seale of Baptisme, that they know not whether there be any such thing or not? They know not that God hath any seale of so high nature or no, as this, to convey assurance of his regeneration: And how can such chuse but *Branch* 2. be a slumbering course?

I may adde, that it is the case of thousands of Christians (which I should highly offend, if wee questioned them) that are ignorant of such a sealing Ordinance. They praise God,

ver of the new Birth) unto remission of sinnes, and eternall life! Thus much of this point, I now come to the third and last.

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To seale our regeneration.

By looking at the Covenant

To repeate things spoken already, is not my purpose: onely apply the generall to particular: The seale of Baptisme lookes at the extent of the Covenant: Thou knowest what it is to have the Lord to be thy God in Christ. I spake (even now) at large of the grace of Baptisme. The selfe same is the extent of the Covenant; it reacheth not one inch shorter, than that I spake there. Now marke, as large as that is, so large is this Seale of Baptisme; and the Lord keeper of the great Seale is the Spirit of Christ: he it is who brings it forth to the soule that needs it, and hungers after it by the taste of the graciousnesse and sweetnesse of God in the Covenant. And he askes the soule, and saith: Poore soule, have not I oft convinced thee by my promise, of my faithfull meaning? Have I not said, I will never faile or deceive thee? Yes Lord, but I am sold under carnall sence and infidelity: Well, but what saist thou if I bring forth the markes, the wounds, the water, and bloud of the Lord Iesus side, and sprinkle them upon thee? When *Tamar* knew not

Gen. 38. 25.

how

how to convince *Iuda*, lo, shee sends him the cloke, staffe, and signet, asking him, Whose they were? and when he saw them hee was convinced. This course was better than words, it had a reall relation in it. So here the Spirit brings out the very instruments of assurance, and laies water upon thy flesh to secure thee, Christ in his life and death is thine: and shall not this be a reall relation above the naked word unto thee? Yes surely, if together with the outward presenting of the things, he also clap the Seale upon thy soule: and leave a print upon thy soft heart, which may assure thee he hath beene there, to fetch out thy slavish feare and infidelitie. Ephe. 1, 13. Reade *Ephesians*, Chapter 1. verse 13. where this Spirit is called the sealer of the Promise: its called the earnest of our Inheritance, Ephe. 4, 30. and purchased possession. Reade also *Ephes.* 4.30. where it is called the Sealer of our redemption; By which phrases, all the whole grace of Christ is meant, *viz.* That the Spirit in Baptisme seales our Vocation, our Iustification, Adoption, Sanctification, and the rest, one as well as the other.

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Branch 1.

Branch 2.

Nay, to this I may adde, that it is the case of thousands of Christians (whom wee should highly offend, if wee questioned them) who scarse see neede of such a sealing Ordinance. They praise God,

they have beleeved their salvation, and since that, they have beene rid of all feares and doubts, and walke on and on without ayle or annoiance. Indeede they found some adoe with themselves ere they could attaine faith. But when they once got it, they got all at once, and since feele small doubts or oppositions to it, within or without. No doe? What? was all grace laid in one houre in your bosome? Have ye no steppings in of Sathan, flesh, infidelity, revolt, bad world to unsettle ye? I will not judge you: but judge your selves, and enquire, whether that sudden peace of yours be not rather such a one as savors of presumption of a desire to be troubled no longer about the matter, than solid and profound: feare the worst, the best will save it selfe. Tremble to thinke God should have an Ordinance in store, which you stand in no neede of. If it be so, then such as neede it, shall have it, but you may misse it well enough.

Branch 3. To these I may adde another (though better object of mourning) whose hearts are afflicted enough, for lacke of assurance: but what with their selfe-loving rest in their complements, and not going to the golden Scepter (with *Ester*) and what with their deapth of melancholy, hardnesse to be perswaded; as also their deepe bondage by unbeleefe; they will not heare of such a possibilitie of sealing assurance, but either thinke it a fable, or farre from their reach: and therefore set downe their staffe, that (if unbeleefe and staggering can doe it) all their dayes must be miserable! The Lord hath removed them farre from prosperity, and put out their light. Oh, unthankefull ones! Doe ye thus requite the Lord for his Sacrament? Is this your meditation, application of the sealing power of it? Is it too good for ye, with *Ahaz*, to receive a signe from God! Doe ye not neede it? Or, are ye so saped in bondage and anguish, that ye heede it not? Why then yeeld ye purposely to it? Why strive ye not to lay in for any grace which God hath for ye? What service shall God have from ye without it? If ye slight this comfort, must ye not needs slight obedience? If God should streighteu ye in seeking it, and hold ye off; yet is there any such employment, so precious as this. Oh? poore soules, if lamenting would doe you good, what neede have ye of it? Oh! consider and come out of your dungeon! Tell me, when our Adversaries the Papists laugh and scorne the Doctrine of assurance, say its impossible: doe you favour them? Sure I am, in your conscience and conversation, ye are of another stampe: and doe ye not tremble that you should dwell next doore to such, and fall into the same streame of their error?

Este. 4, 16. and 5. 2.

Lam. 3. 18. *Deut.* 32, 6.

Esa 7, 12, 13.

2 *Pet.* 3. ult.

Secondly,

Secondly, let all humble ones, that would follow the Lord in his Ordinance (if by any meanes they might comprehend that for which they are comprehended of Christ) admire and adore this bounty of God in his Sacrament, who so long since thy Baptisme, when thou thoughtst no other, but thou hadst beene forgotten, yet hath remembred, or offers to remember thee with the fruit of thy Baptisme: who could have dreamt it? Once, when *Peter* heard Christ offer to wash him, he told him, he should never do so meane an office to him. But when our Saviour replied, *What I now doe, thou knowest not, but hereafter thou shalt know*; then he changed his minde. When the Lord gave thee Baptisme in thine infancie (which was a pledge of further favor) hee shewed thee mercy. But lo, hee had a deeper reach; and in due time, thou shouldst know it; and now he offers it thee: No Sacrament passeth thee, but (if thy heart and minde be matches) he revives the print of thy Baptisme unto thee. Oh! Why is not thy heart broken at it? Lord, I have lived loosely, and basely, this twenty, thirty, forty yeares, since thy baptizing me: shewing that I was not much the better for it: And now shouldst thou at last send a showre to fetch up the seede of regeneration, from under this drie clod; *Out of the eater bring sweetnesse?* and create thy selfe in a wombe so old, barren, and past all hope of new birth? *Use* 1. Phil. 3, 11. Ioh. 13, 7, 8, 9. Iud. 14, 14.

Sarah laughed (the text saith) when shee heard of such newes: But truly Lord my hart hath cause to rend in pieces to see such mercy. Oh Lord, I see with thee a thousand yeares are as one day! Thou callest things that are, as if they were not? Thirtie yeares of ignorance, saped in the world, carnall, civill, saples under the doctrine of thy Grace and Covenant, (it may be also) a swearing, drunken, uncleane wretch (to be sure, a son of old *Adam*) still an hypocrite and unbeleever. Oh! shouldst thou now (ere I die) prevent hell for me, and cause that word of Regeneration, which never afforded any savor to me, now to shew me, that thy Sacrament forty yeares since cast upon mee, hath not lost her strength and efficacie? Oh Lord! methinks now I see plainely why thou wert aforehand with me; Even that I might be ashamed I should be so behind with thee: That being on the surer hand, I might ply thy Covenant the more earnestly! Oh Lord, if thou hadst not prevented me with the grace of the Spirit, I had slept in death! and in thy livery, lived and died a Traitor. But now, since thy Covenant hath entred into mee: behold, I see well thy Sacrament hath added some strength unto my Gen. 18, 12. 2 Pet. 3, 8. Rom. 4, 17.

unbeleeving heart; and laying all thy dealing together, I perceive thou meanest to heape hot coales of fire upon mee, that I might at leasure, (ere I goe to the pit, and be no more seene) know and feele that blessed use of Baptisme, which I never saw. Oh Lord, I know there is a sealing power in it! Its an annex to thy Covenant. No sooner did that allure me to beleeve, but thy Spirit joyned it selfe to me, to second it, to strengthen my fainting heart, and then I saw,
Iud. 13,23. If thou hadst meant to destroy me, thou wouldst never have spent one cord upon me! But seeing thou meanest to save me, all shall doe me good, Promise and Seale, and so I have found it Lord, and blesse thee in the view of such experience! How many hundreds of my age, education, and fashion, have quite given thee over in the Covenant they made in baptisme? But now I doe adore and wonder at this unspeakable love of thine towards mee; Oh let it never be forgotten.

Use 3. Thirdly, let it teach thee to examine thy selfe about the truth of the sealing grace of the Spirit in thy baptisme. If the Seale be as large as the Patent, to all uses and ends of it; the way to trie thy selfe herein, will be this, to examine thy selfe about the worke of the word of Regeneration in thee. If that have brought thee neere to thy birth, lo, here is the Spirit for thee, to give strength for bringing thee forth to the light. For baptisme truly understood, seales up all which the Word hath bred in thee. Deceive not thy selfe in thinking that the water alone will beget thee to God. No,
1 Pet. 1,22. Iam. 1,16. its the Word of God, 1 *Pet.* 1. *ult.* which must doe it, as *Iam.* 1. 16. *Of his free will hee begat us by the Word of Truth.* Trie thy selfe then by the usuall acts of the Word of Regeneration, and so thou maist gather that this Spirit belongs to thee. This is no place for mee to digresse: I will cull out only two or three things which may serve for this use. Deceive not thy selfe, and God will not deceive thee: Didst thou ever then feele in thy selfe that this immortall seede, cast into thy eare, did so descend into thy heart, as to worke any
2 Tim. 1,11. immortall hope in thee? The Gospell reveales immortality and glory to the soule: Did it ever bring to light any such thing to thee? Did it ever conceive in thee a sensible distaste of all hopes below, and raise thy affections above? Did it ever cause the things of the earth, long life, health, successe, wealth, money, pleasure, to be despised in comparison of the hope which is set before thee? Camest thou ever from the Word, another man in thy aime, appetite, savor and love, than thou wentst? Did thy heart ever burne within

within thee there? And when thou camest with earthly, base thoughts, did the Lord so dash them by heavenly doctrine, and the hope of Christ, that thou returnedst to thy house with a distaste of thy selfe for them? Wert thou ever so touched and taken with the promise of the word, that thou wert loath to forgoe it, for any delight? In particular, try thy selfe thus, 1. Hath the word of the Law cast a destroying seede of death into thee, and taken away that life of old *Adam*, and jollitie in sinne? Hath it defaced thy old Image, discovered thee to thy selfe to be an Alien from the Life of God, and common-wealth of Israel? The sonne of an Hittite and Amorite, as odious as one of thirtie old would be to thee, who never was baptized? Instances of the words working.

Secondly, hath the Gospell cast a better seede of hope in Christ by the Covenant of reconciliation into thee? In thy hearing of this glad tidings, hath the Lord bored an eare in thee, by which this seede might conceive and kindle in thy heart? Hath it wrought the preparation of heart in thee, by brokennesse, tendernesse, humility, unweariednesse of paines, selfe-deniall? &c. Hath it setled and digested in thee, as a thing of such beauty, as in comparison of which, all the glory of the earth is drosse? Hath it abode in thee, and brought an undecaying sweetnesse into thee? Hast thou felt in thy wombe the paines of true life, and the new birth? *viz.* How corruption of nature, selfe, and infidelity, have rebelled against the worke, both of the Law and Gospell? Hast thou with *Rebecca* (in this combat) gone to God with thy complaint of the infinite lets that have held thee from beleeving? And hath the Lord by his Promise and perswasions, fastened thy anchor of soule upon his bottome of free grace and truth, renouncing thy owne hopes, feares, performances? So that now thou hast him close bound to thee in his word, from ever forsaking thee? Then I say to thee, thou art he whom the word hath breed Christ in, and formed life in thee by faith. What wanteth then? Oh! thy heart is fickle, and too weake to buy and sell upon the bare word without wavering! yea, thou hast much adoe to get victory over thy uncertaine heart! Well, no wonder. Thou seest nothing, and to resist sence, is a great worke: yet, be faithfull with God, and give not over his promise, and by due cleaving to the bare truth of the Lord, begge further light, and rest not in thy measure, much lesse yeeld to any love of sinne to darken and defile thee: And so doing, I assure thee, that to thee, (and to none but such) the seale of baptisme belongs; thou shalt finde 2. Gen. 25, 22.

the

Iob. 16, 9. 10. the Lord will by his Spirit convince thee deeplier; the Spirit of baptisme shall bring forth Gods pledges, shew thee them, convey into thy faint heart, strength, confidence, and courage of faith, and set thee above thy distempers, as if they had never annoied thee: If, I say, he have purposed such a decree of grace unto thee, hee will effect it in time: else know, that (howsoever) yet thy service is blessed, and thy faith hath bred the life of regeneration in thee.

Branch 1. To young Novices. Fourthly, let this be exhortation, to urge us to apply our selves to baptisme, for the sealing worke of the Spirit therein. And first I direct my speech to young novices under the meanes: Slight not off the first incklings of this sealing Spirit. The first layes and heates of the holy Ghost and fire, doe usually breake forth in youth. Consider, its not a dayes worke, nor a thing easie to settle the Spirit of sealing upon thy soule; there be many steps to it. Oh! looke to it, ye young beginners; One cause why old Christians walke so heavily, is because they never heeded, or hatched the first motions of the Spirit in their beginnings! If then the Spirit of God doe call and stirre in thee, by early affections, love, zeale, enquiry; answer, 1 Sam. 3, 9. *Speake Lord, for thy servant heares*; put him not off by ease or bondage; if such a thought come, as this, What a dramme of Grace and Life of Christ is worth, or what vow thou madest in Baptisme, and how retchlesse thou hast beene to keepe it; dally not with such items, shake not off, either pangs of terrour, by lusts of youth; or pangs of hope and love, with ease and sloth: for so the Spirit of sealing is fore-stalled, and the faire forwardnesse thereto, will hardly be recovered. Iohn 5, 4. Put in thy foote presently upon the Angells stirring the Poole; if thou have an heart, none shall prevent thee here, as there. If these seeds were not choked and these buds cropt, they would proove the assuring, sealing Spirit of grace in due time. Through contempt of it, the Lord leaves youth to that hideousnesse and ripenesse in sinne, yea a spirit of desperate debauchednesse in drinking, oathes and villany, as would not be beleeved of such youth. Rev. 22. 11.

Branch 2. To elder ones. Secondly, I speake to all other, apply your selves to the Sacrament of Baptisme for this last evidence and seale of the Spirit, to let you know that ye are the Lords. Lin not till the Lord hath seal d ye for his ewne: set his marke upon you, not to be blotted out: Looke up at each Sacrament, each Baptizing ye see, to the Lord; that (which in the former point I spake) as hee hath applied the grace of Baptisme by the promise unto you, so now he would apply his Seale of

assurance

assurance unto you by his baptisme. Let not such a mercy be there to be had, and you not aware of it. Thinke it not too good to receive, if God will grant it. What is freer than gift to an unworthy one? Lord, I have long sate waiting for it, both by Promise and Sacrament. At length when I little thinke, let thy Chariots come to my doore, as *Iosephs* to *Iacob*, that I may say, Its enough: *Lord now lettest thou thy servant depart in peace.* I would not be to seeke of this again for the world. Say as *Peter*, *Wash not feete, but all parts*, throughly drench me in this laver; urge the Lord, Oh! though I am the unworthiest of thousands to enjoy it, yet it is as easie for thee to set thy Seale upod me, as for me to print soft wax; to put on Christ upon me, as for me to put on my cloathes: Let not my soule be sad and doubtfull all my dayes, for that which is so easie for thee to give. Let me have that Seale Lord, and it shall be above all securities of land and lease: cloathe me with this Robe, and all other shreeds shall be base unto me. Remember how long I have waited for thy salvation Lord, as one that longeth for newes from a farre country. Oh! they shall be welcome! And for my part, I confesse, except thou helpe in the worke, and apply thy Seale, all my Hearings, all thy Ordinances, Word, Sacrament, Promises, shall leave me as they found me; not one of the benefits of Christ can relish my heart, nor goe into my spirit, except thou draw it in to me; Oh! how woefull shall it be, to see all my labour as water spilt upon the ground?

Gen. 45, 28. Luke 2, 29. Ioh. 13. 9. Rom. 13. ult. Gen. 49, 18. Ioh. 6. 44.

Thirdly, I adde this one item and caveat to all relapsed ones, who are sunke from their first comfort and hope in the promise. Give not the Lord over for all that: Be not sullen and discontent with him, nor thy selfe. Mourne and spare not, that thou shouldst no more watch to such a trust as the Lord hath put into thee: That either thou shouldest be weary of clinging to the promise: That Christ should not be to thee yesterday, to day, and the same for ever: That either by feare of holding out, or presumption of thy owne, or ease, or worldlinesse, or especially by that body of death, thou shouldst give way to new contents, the divels painted bables, and the fashion of this base, declining, formall, hollow world. But be not hereby discouraged and desperate with thy selfe: Shall a man fall, and not arise? Look back to this Arke and Ship of Baptisme, whence thou art fallen; No new Baptisme shall neede; the old (if ever thou were baptised truly) shall serve; lay then hold of that, and be comforted. I knew an holy woman who never found her selfe eclipsed and damped in her comfort, but shee found comfort by her Baptisme;

Branch 3. To relapsed ones.

Heb. 13, 8. Ier. 8, 4.

tisme; but shee was indeede a very sweete patterne of humilitie, and of acquaintance with God in all his Ordinances. If thou consider well, Baptisme is thy second boorde after shipwracke; doe but lay hold upon one broken peice of this ship, and say, Lord, I have bin thine, save mee: I have felt thee sweete in the Promise and Seale, though now it be otherwise through a dead heart; doe but crawle in the waters, and touch a brim of this ship, and lo, the Pilot will receive thee in againe: not to make a trade and falling sickneſse of often revolting, but to make thee more wary and fearefull, never to provoke the Lord in like matter, through his grace sustaining thee.

Psal. 119, 94.

Vse. 5. Lastly, if God have revived thy spirit by this Seale of baptisme, walke before him in the strength of it: Seale backe to him the fruit of it, in a most faithfull, close, and wary course. Consider, the sealing Spirit hath many blessed properties; learne, hold, nourish them in thy heart and course: Give testimony to God and his cause, honour and Religion; seale him this fruit of thy service, who hath not neglected thee in such a favour. Disdaine not any weaker ones, who have not attained thy strength, cannot saile upon the maine, but are faine with their poore weake faith to goe by the shore: pittie and helpe such with the Spirit of compassion, for his sake who sealed thee, when hee ought thee no such mercy. Apply thy selfe to the markes of this seale, looke upon each letter of this stampe, and let it teach thee thy duty. The sealing Spirit is a spirit of singular peace of conscience, and joy in the lively hope of salvation; liberty with God, fulnesse of faith and perswasion, confidence in prayer, pureneſse of heart and life, and so of the rest. Dost thou walke thus? Approve thy selfe in some truth herein. Touching the first S. *Peter* tels thee, baptisme is the answer of a good, that is, an excusing conscience. What is that? If it be demanded, whether it be broken, humbled, beleeving, pardoned? It answers, yea Lord, thou knowest it. Hast thou peace thereby? Dost thou walke with it daily, and nourish it? If so, this peace will be as Armour to thee. *Paul, Eph.* 6. 15. calles it the shooes of peace, for as by them our tender feete walke safely upon the flints, and rockes, and gravell, which else would cut and wound us: so by peace, we have safety in troubles, count them all joy, and are not unsetled by them in our course; If so, then also this peace will rule our hearts and mindes: We will be kept in awe by it, that rather than wee would lose and forfeit that, we would lose any jewell: so deare it is and so hard to recover. Oh!

The fruits of the sealing of Baptisme.

1 Pet. 3, 21.

Rom. 5. 1.

Ephe. 6, 15.

Iam. 1. 2.

Phil. 4, 7.

if

if so, then we shall not be moved in all the tumults of this hurrying world, the malice of Tyrants, the declining of Hypocrites, the great jollity of Timeservers, the scuffling for honours and great things: but this peace shall calme us. Againe, if this peace of heart by justification be in us, it will present us with an holy complacence in our estate, a sweete content in God above any other object: as one that hath found a Pearle, hath a fuller contentment, than in the corne, cattell, and trifles formerly possessed; this comprehends all and drownes them: And the heart of such a man is at ease, he carrieth more about him than they who have large possessions. So, there is not onely a quietnesse from former warre: but an excellent reflexion of welfare, such as was in *Adam* ere hee sinned; and in this, better, that he desires not to change it for any other. And lastly, to this present sweetnesse and joy, there is also afforded to such a soule, an undecaying taste of the glory to come; a lively hope & waiting for it, as one who hath an earnest in hand of a full sume, waiteth for that sume to be wholly paid at the day appointed. So it is here. The peace which worketh sweetnes of spirit for the present, enlarges it selfe further, and gives the soule a taste of that eternal joy which it shal possesse hereafter, when it shal put off this corruption, & earthly tabernacle for one not made with hands.

Secondly, the Spirit of sealing hath fulnesse of faith in it. It's therefore compared to full sayles of wind, which carry the ship an end. Is it so with thee? Art thou free (in good measure) from a life of sence, from judging things of God by the outsides? Canst thou rest in this, that although thou neither heares voyce from heaven, nor seeest shape, yet there is a Sun within the clouds? There is a God, and all the fidelity, truth, and love is still in the promises, which ever was without shadow of turning. Art thou by this faith carried above those feares, doubts, distempers, which (when the coast was misty) thou wert annoyed with? Walkest thou now with cleerer comfort, joy, and perswasion of Gods love, providence, promises? Is thy heart as the Arke above the rockes? Is it farre otherwise with thee in the frequency, the dismalnesse of thy unbeleefe, than formerly? Are thy buffettings, temptations, lusts, well blowne over? Then hold and nourish this fruit in thee, knowing it is no common thing. But Oh Lord! where is the man to whom I speake this? 2. Heb. 10, 22. Rom. 5, 2, 3, 4. Gen. 7. 10.

Thirdly, nourish thy liberty. Was it wont to be an usuall thing to thee to be clogged with the weight of sin, *Heb.* 12. 1. vexed with 3 Heb. 12. 1.

the

the fiery darts of Satan and his noysome buffetings; tossed with strong lusts: Was the worke of God irkesome, painefull to thee, hardly drawne to it, soone unsetled? How is it now? The Spirit of
2 Cor. 3, 17. sealing is a free Spirit, *2 Cor. 3. 17.* The Lord is a Spirit, where he
Luke 1, 6. is there is liberty. Dost thou now walke in and out with the Lord as a sonne in the house, well provided for? Rid off thy old chaines;
Psal. 119. 32. enlarged to runne the Commandements of God with cheerefulnesse. Hast thou freedome from thy old feare? Hath the Lord both overthrowne the court of sinne and bad conscience, and all the officers of it? Canst thou meete the Bayliffe securely? Canst thou as a
Gal. 5, 1. free man, looke upon Satan, hell, death, without horrour? Nourish it, and be thankefull for it.

4 Fourthly, Hast thou the boldnesse of the Spirit of adoption? Canst
Rom. 8, 15 thou come to the Lord in prayer with holy confidence? Is thy slavish heart gone? Darest thou call God Father by good proofe and
Verse 26. tryall? Doth the Spirit of God teach thee to pray? Doth it purge
Zach. 12, 10 out thine owne Spirit of selfe, of gifts, of forme, and teach thee to pray wisely, with feeling and groaning under thy corruptions, seeking more mortification of heart and spirit? Art thou so fervent, and frequent as one that knowes his welcome? Canst thou lay in dayly for thy selfe & others? Blesse God for thy portion, and prise it.

5. So fifthly, Hast thou the spirit of holinesse and pureneſſe? If thou be sealed by the assuring Spirit, thou art sealed by the holy Spirit of God: How doth it appeare? Is there love of pureneſſe and holines, a loathing of all falsehood and profanesse in thee? Hast thou gotten
Deut. 33, 16. a pure title unto, and use of all ordinances, blessings, and adminis-
Tit. 1. 15. trations of God towards thee? Art thou able to say, *To the pure all things are pure*? Dost thou grow more fruitfull and plentifull in holinesse, all holy meanes (meditation, fasting, conference) holy duties (compassion, mercy, love, piety, soberneſſe) holy graces, (as
2 Pet. 1. 5. 8. faith, hope, patience?) Dost thou adde grace to grace, so as thou
2 Pet. 3, ult. maist not be unprofitable? but grow, be rooted and setled? still
1 Cor. 15, ult. then I say nourish these. I assure thee, this world is not for such matters; blesse him that hath called thee out of it: and in the
1 Kings 19, 8. strength of this seale of Baptisme, walke on (as *Elia* did) to the
Ephes. 4, 30. mount of God. Grieve not this sweet Spirit by any lusts, or roote of bitterneſſe; keepe the world under the girdle of this Spirit, provoke him not to forsake thee, but having felt his sweetneſſe, let him not depart from thee, till he have conducted thee into the land of righteousneſſe. And know, if this Spirt be given thee, thou

keepest

keepest a costly thing, which not all they have (who yet beleeve) in this measure: deceive not thy selfe about it, and if thou have it, nourish it carefully. For as the traveller, who hath nothing to lose, is careless of theeves: so know thou that hast such a charge, hadst need be jealous, least Satan, the world, and thy evill selfe rob thee of thy treasure. And this be said of this third generall. Also of the end of Baptisme: and so of the whole doctrine and use of Baptisme (the more largely, because I shall touch it no more, as I purpose to doe the other) Oh! how is it to be lamented, that the knowledge and use of it is no more understood by our Ministers and people! Eph. 6, 8.

CHAP. VI.

Of the Supper of the Lord. The description and parts of it. And first of the Sacramentall Act of it.

I Come now to the Doctrine and discourse of the Supper of the Lord: wherein, as I foresee, that those things which doe peculiarly concerne the handling of it, will take up much more roome than the former of Baptisme, (as being the Sacrament of growne ones, and therefore having in it more life for present administration and use, than the other of Infants:) so also I see much labour is spared me in this latter, because of those generals which unavoydably have beene handled in the former; I say, so far as those things doe agree to the Supper, subjects onely being changed. So farre then as ought hath beene toucht before, of the Order, the Constitution, the Acts, Grace, or Sealing of Baptisme, which may suite and agree with this of the Supper, let none looke for the Repetition of it: onely in such grounds, I will content my selfe to point to the speciall application in few words, and dwell the longer upon things peculiarly proper to the Supper. And those are these three: The Acts to be performed; The distinct grace offered in it. The speciall end of it, which stands in the sealing power, and the object whereabout it's occupied.

The Supper of the Lord then, (to describe it first:) is the second Sacrament of the Gospell, consisting of Iesus Christ exhibited in the Bread and Wine, wherein by certaine Acts, duly performed about the Elements; whole Christ, body and blood is conveyed to the Soule, for the sealing up of her growth, and encrease in the Grace of the Covenant. Description of it.

First, I point in a word at the order. In the first Sacrament, I noted 1 Branch, of the order: *Vse.*

noted the impudency of such as will invert Gods order; Now in this I taxe the distrust of such as profit not by the connexion of this to the other. Who so then have truely tasted of the Grace of Baptisme, and have lyen in the wombe thereof; Let them come in, and humbly, yet confidently, plead for the succour of this second. For the Lord who hath no superfluous nourishment for Bastards; yet wants no necessary releefe for sonnes and daughters. The Lord is not as that worke-man, who having built the house leaves it at Randon to who so will, to mend; it may droppe downe to the ground for him, its none of his: But the Lords buildings are all his owne, and he compts it no lesse pertayning to himselfe to keepe it in Reparations, than first of free grace, to make it an Habitation of his owne, by his Spirit. Yea, the new borne Babe, whimpering for the breast, pleads not more effectually with the tender Mothers heart, to give it, than that Soule which is really bred the Lords, hath liberty to cry, *Abba, father*, susteine me, preserve me: I am thine Lord, save me, maintaine thy lot and portion in me, as by all holy Ordinances of support, so by this thy Sacrament, as most peculiar to that end. Lord of thee I am, 1 *Cor.* 1. 30. Blood, Flesh, bone, all I am, I am from thee: maintaine the Creation of thy hands by all meanes, against all enemies, in all spirituall welfare and prosperity, meet for thy glory, and the good of thine, so farre as all thy Promises, and Priviledges (belonging to the members of thy Body) can effect it. Remember, it will be as great a dishonour for thee, to leave the workmanship of thy hands, as if thou hadst begun to build and given ouer thy worke at the first.

1 Pet. 2, 2.

Psal. 119, 97

2 Branch. The cõpound.

Secondly, I say, it consists of Iesus-bread and wine: Sacramentall union hath beene toucht already. Here I adde, that the Lord Iesus, who unites himselfe to his Word of Promise to his beleeving ones, bidding them, *Eate good things, and delight themselves in fatnesse*; Thereby, putting into his Word the spirit of nourishment, refreshing, and support to the soule, doth also unite himselfe to Bread and Wine, (both Vnions are Spirituall, both Verball and Sacramentall, yet Sacramentall including the Verball as above it) to convey Spirituall refreshing more fully, more immediately, more lively into the Soule, than by the former alone. As if he should say, Oh! poore Soule, I am content to unite my power and fulnesse of strength and comfort, not onely to my Word and Promises, but even to my Creatures also, (and yet thinke it no abasement neither) for thy good: I know thou hast as great neede of a signe of my good-

Esay 55. 2,

good-will and love to uphold thee, as ever thou hadst of my Creating power to forme mine Image at the first in thee: If there were use of both Word and Water to become a seed of Regeneration to create thee: there is as great use of the same word, and Bread and Wine to cherish thee. No man ever hated, but preserved his owne flesh: To shew then how deare thou art to me (even as the wife to the husband) loe, nothing shall ever part thee and mee, which I can doe for thee: I that was with the former to breed thee, will be with the latter to feed and nourish thee: no necessary aid shall be wanting, for all ends meet, as well to keepe thee fat and Wel-liking in goodnesse, as to make thee good; I who created thee of nothing, yea of worse than nothing to be mine Image, will not faile of good to make thee better: therefore acknowledge my love and faithfulnesse in both.

Eph. 5. 29. Psal. 84, 11. Esay 57. 19.

Vse. Against two sorts.

The Vse may be to convince all such as have a sinister and unequall conceit of the worth of Sacraments, as if the necessity and Sacramentall union of one, were not as essentialland thank-worthy as the other. Papists first, although they magnifie both Sacraments too farre; yet debase the Sacrament of the new birth under the other, which they call of the Altar: Here they put all their confidence, and lay all their treasure; Christ shall not onely be united Sacramentally to it, but even Transubstantiated into it: its their Pandora, to which they have brought all their base additions to adorne and set it foorth: whereas the union with both these is one and the same for their severall use: and if not equall, then none at all. Contrary to whom, is another conceite of such as thinke, there is lesse use of this union than the other: seeing the Church may farre worse want the Sacrament of ingrafting than the other. To which I answer, that although in some respect its not to be denyed that the Sacrament of a Christian being, hath in it selfe a preheminence above the other of well-being; yet in the wisedome of the ordeyner, and for the continualnesse of use which the Supper hath to repaire the daily wanzings and decayes of the soule: its most certaine there ought to be made no comparison betweene their necessity, no unequalnesse to be imagined. But as the child being asked whether it love father or mother best, is taught to say, I love them both best, I love neither better than other; so ought a Christian to say of these. Whereas the administration of God in the old Church is alledged, That their circumcision was long without a Passeover: I answer, What God can doe by one when he denies another, is not here

debated: but rather what esteeme he requires of both, so long as both equally may be enjoyed: Nay further, wee know God bare with his Church for the long intermission both of Circumcision and Passeover, after the ordaining of both: how much more shall he not tollerate onely, but supply aboundantly the necessary want of the one, if persecution compell it? But otherwise in the liberty of both, who should dare to dreame of an inequality?

The materials of it.

Now I come to the materials: and first of the Elements, to wit, bread and wine: whereof, because I have spoken somewhat before, therefore here I will content my selfe onely to treate a little of

Foure things.

these foure particulars. First, the sensiblenes. Secondly, the aptnesse. Thirdly, the simplicity. Fourthly, the fulnesse of these two Elements.

The first sensibleneſſe.

Touching the first, seeing the Lord would have these Elements so plaine and sensible resemblers of heavenly nourishment, how sensibly should our soules be lifted up by them to the things resembled? It comes to my minde what *Moyses*, *Deu.* 8. 2. 3. &c. tells the *Israelites*, that the Lord had so palpably discovered himselfe to them in the Wilderneſſe, that for shame they could not but know, beleeve, and obey him. The Lord (saith he) hath revealed himselfe to all your sences, yee have heard his terrible voyce in the Mount, yee have seene the rocke gush forth water, a Table spread in the Wilderneſſe; all other wonders, you have felt him on your feete, your shooes not waxing old; worne him vpon your backes, your apparrell not tearing: and shall the Lord be still a stranger? So I may

Acts 17. 27.

say heere I your grope him, touch and taste, and see him in Sacramentall bread, and doe yee remaine distrustfull?

Objection. But they seeme not to have any such power in them.

Answer. They are, I confesse, as the craggy hill which *Ionathan* and his Armorbearer went up, upon all foure, when they were to

1 Sam. 14 10.

goe fight against the Philistims. We know what *Ionathan* said to his servant: Be of good courage, if God give us a signe that our journey is from him, we shall prevaile. So I say, this hill is craggy, and there is small likelineſſe of overcomming if we looke to carnall reason: But seeing these Elements or rather the Lord in them, say to us, Come up, be wee of good cheere, beleeve and goe up, the Lord is with us, and hath given us a signe that we shall prevaile, as unlikely things as these may seeme, to resemble and convey Christ our nourishment unto us. Secondly, as touching the aptnesse of Bread and

2 *Aptneſſe.*

wine to exhibite the nourishment of our Lord Iesus: we may consider how like to himselfe the Lord Iesus is, both in his word and

seales,

seales, rather ayming graciously at the most easie, peculiar way to let in Christ, than dealing in some darke course, little to the purpose for our good. He knew it was no easie thing for flesh and blood to be subdued to the Sacrament of Christ our nourishment: therefore he offers him most aptly and fitly unto us, that like might carry us to like: As he saith, 1 Cor. 14. 19. *I had rather speake one word in the Church to understanding and edifying, than* 10000. *in a strange language.* So the Lord had rather give us one or two signes of our spirituall refreshing, with propriety and facility, than a 1000. with darkenes: And why? because he knowes they are mysteries which he offereth both in word and Sacraments. If then he should speake to us in strange phrases, a farre off, or offer us Sacraments of things intricate and obscure, how should we conceive him when a darke thing is opened by a darker? If the Trumpet give an uncertaine sound, who shall prepare to the battell? Sacraments are Gods Legacies: If then wise men would not leave legacies unapt to their Children, as Bookes to an Idiot, or shop and tooles to a Student; but wise and apt gifts according to the use of such as are to enjoy them, how much more the Lord? 1 Cor. 14.19. 1 Cor. 14.8.

Vse. The use is to confute Popish preaching and Sacraments in point of their obscurity. Alas! far are they frō Crucyfying Christ plainely before the people, by manifest ripping up of the mystery of godlines, Christ incarnate, crucified and ascended, to be the life and support of his Church. Rather they maintaine this principle, That ignorance is the mother of devotion, and wrap Christ againe in his swathe bands of darkenes, that no man may conceive him: yea, when they have so handled the matter, that the people are carryed furthest frō Christ, both in doctrine and seales, then are they quietest and their hearts most at peace. A signe that Sathan the God of this world dwells among them & keepes all locked up in peace, minds, consciences and affections, so that the light of Christ might not enter, but rather all prophaneness, & Idolatry might beare sway. As for the aptnesse of nourishing Elements, what shew is there left in their Sacrament of their Altar, either in the matter, (which they have taken in part from the people) or in their administration (which stands in Heathenish obscurities & rites of no significancy:) or in their scope, (which is to give God a sacrifice, not to take from him any nourishment.) Therefore let us abhorre them: and both blesse God that he hath not quite suffered us to be drowned in their darkenesse: beseech him to purge us more and more in these ordinances, and especially grow more capable by them: for if 1 Tim. 3. ult. 2 Cor. 4. 4.

theſe Glaſſes will not helpe us, we are not dimme, but blinde.

3 Simplicity. I proceede to the third, the ſimplicity of them. Wee ſee by what homely naked Elements the Lord Ieſus reſembles this ſpirituall nouriſhment: not by coſtly bread, ſpiced, and delicate, nor by compound and coſtly drinkes (ſuch as ſome nations, Turkiſh and others uſe at this day) ſuch as might better ſute with the palate, than ought elſe: nor yet with coſtly ſtate of Celebration: but homely bread & cómon wine: yea, and that when the bellies of the Diſciples had bin filled. To the hungry and thirſty, meate & drinke is welcome for it ſelfe: But our Saviour offering theſe to full ſtomacks, would have them to know, that other things were by him intended.

Vſe 1. The uſe is to confute all Popiſh bravery in the adminiſtration of this Sacrament; their apiſh ceremonies and trickes uſed to ſet forth Gods materialls, as if he were too ſimple for them: Oh! They muſt have ſo many pompous Rites of Altars, Adoration, Circumgeſtation, as if Gods naked Elements were baſe things. Nay their curſed tranſubſtantiatió, as it offends in other higher reſpects, eſpecially in turning a baſe creature into the ſimilitude of God: and ſo deſtroyes all Sacramentall relation: ſo alſo againſt this in ſpeciall, that it deſtroyes the plaine homelineſſe of Gods invention, thinking that except bread and wine turne fleſh and blood, their goodly Idoll is diſparaged. An abuſe properly to be taxed in this place, for in the other Sacrament, they maintaine no Tranſelementation of common water, into the water or blood of Chriſt.

Vſe 2. Secondly, it ſhould teach all true receivers of this Sacrament, to take order againſt a carnall heart in their comming to or taking of this Sacrament. Let our hearts be to all carnall receiving, as the ſtomacks of the Diſciples now were to bread and wine, whereof they were filled. Come to the Lord as one weary of thy ſenſual appetites and objects. Bring not the thoughts of thy trade, money, belly, pleaſures thither: Its an holy thing of the higheſt nature which the Lord offers thee: If thou ſhouldſt behold all precious outward objects of gold, and ſilver and Iewels to melt and run downe the ſtreets, how baſe they would be? Thinke here when thou commeſt to this Sacrament, and ſeeſt the Lord Ieſus offered under ſuch bare and poore creatures; that God ſets him above all outward glory of the earth, and would ſhew thee his glorious grace in the true luſtre thereof, Col. 3. 1. ſo that no baſe thing ſhould eclipſe it; Be then, or ſtrive to be as Chriſt would have thee, wholly ſpirituall, and ſet thy affections upon thy treaſure, where Chriſt ſits: looke not upon the outſide, be-
Luke 24. 5. hold not the rags and cloathes of Chriſt riſen; but heare the Angell,

ſaying,

saying, Behold he is risen, he is not here. That Lord Iesus whom here thou seest in his spirituall grace, farre better than any carnall bravery can expresse, a naked simple Christ present to the naked, plaine and honest eye of faith: I say, him thou shalt one day behold at his second comming, confounding all the pompe of the world, so that not a stone shall be left upon a stone. Say with *Paul*, If I were to know Christ upon earth, yet would I not in the flesh. Math. 24. 3. 2 Cor. 5. 16.

Fourthly, for the fulnesse of these Elements. For we see that our Lord Iesus would separate and sanctifie, both as well as one, to typifie full nourishment: Bread is the staffe of life; wine the cherisher of the Spirit: Both make full nourishment, and therefore well succeede the Passeover which was wholly to be eaten or burnt. To teach us to abhorre that cursed Popish stealth and sacriledge in taking the Cup from the people, pretending that the other of bread containes it: For what is that to us, that God can exhibite the power of both in one? We looke in the Supper, not what his unlimited, but his revealed power is: he will so worke by power as he is pleased, and willeth to worke not otherwise: Therefore in reversing the signe, they doe quite disanull the Sacrament. Other uses shall be added when we come to their proper places to treate of the second generall, Christ nourishment: and how we ought to come in the sence and tryall of our wants to the Supper. Fourthly, the fulnesse. Exod. 12. *Vse.*

Now I come to the outward acts of the Supper. Ere I speake of them in speciall, this I adde to the former, that all acts and rites of this Sacrament are then duly performed, not onely when persons are duely qualified to give and receive: but also when the Institution is punctually followed, because that is our Canon to goe by in this kinde, which neither Minister nor people must transgresse, eyther by excesse or defect. For if once any liberty be allowed men to chop or change herein, certainely there is not greater variety in dressing our bodily diet (each stomacke affecting her owne way) as there would prove diversity of fashions in giving and receiving the Sacrament. Therefore one ancient institution must over-rule all persons, times, & administrations. And looke what I sayd before about the choice of Elemẽts, & such like things: the same I say of the administratiõ of that Sacramẽt, that all must fetch their warrant frõ hence. I doe not meane that each circumstance of action, which our Saviour or the Disciples performed, is necessarily included in the Institution: No, there may be sundry personall acts done in this or any other service of God, which when they are done, become Of the acts of the Supper.

worship, and yet are arbitrary to doe or not, as the persons are disposed; onely plaine and unavoydable respects of defilements, and true scandall, are to be avoyded: but by [Institution] I meane those essentials of matter and perpetuall rites about it, which our Saviour himselfe and his Disciples performed. These I affirme are indispensable, both one and other: It being as sinfull to offend in the due forme of Baptizing, as in changing the Element: and so, as unlawfull to alter the words of Institution in giving the Supper, as in changing the Elements, or in taking away their number. And hence
1 Cor. 11, 20. it is that *Paul*, 1 *Cor.* 11. 20. being to correct the foule abuse crept into their Supper, by Love feasts, calls them to the Institution, wherein seeing no such thing could be seene, therefore hee pares it off as superfluous. In like sort the Church of Christ hath abhorred all such additions of trash and humane invention, as crept in, in their ages: as Creame, Salt, Oyle added to water; detraction of the Cup in the Supper, disanulling of the union, and turning the materiall of a Sacrament into the forme, so that there should not be a difference in the thing signifying and signified: and so at this day we renounce the errours of the Greeke Church, mixing water with wine, and their old abuse of fire in Baptisme, to marke the face of the Infant: and infinite others of the like sort: some of which defile, others disanull the Institution, both infringe it: Yea, so solemnely ought the Institution to be performed, that by vertue of it, other vices and errors of persons (not so avoydable) are to be tolerated and excused from annulling the ordinance, though they are foule eye-sores. The use whereof is, first, to prepare way to speake of the severall Acts following in this our discourse with better savour; to teach us to observe them the more strictly, and to profit by the use thereof. Secondly, to make conscience, as neere as possibly we may, of the punctuall institution of Christ, abhorring all other, as the way to superstition and confusion: and beleeving that all the grace and blessing belonging to the Sacrament (next to the ordeyner himselfe) depends instrumentally upon the sacred and inviolable institution of the Lord Iesus.

The acts of the Minister. Now to the particular acts, and first of the Minister, then of the people, to repeate nothing before said of his qualification; Note, That the Minister being in Gods stead betweene him and the people, is to act those, all and onely acts which the Lord Iesus himselfe did, at the Celebration of the Supper: not as if hee shared with Christ in the power of eyther ordeyning or sanctifying the Elements

ments of himselfe, since all which he doth is both in the name of, and for the use of his Maister, for whom he is onely to make way in the hearts of the people: But as a Minister, he is for and in place of Christ himselfe, Christ being in him, (or the Father himselfe in Christ rather) the doer of all, as the Prophet of his Church. And the acts he is to discharge, are foure. Taking, blessing, breaking or powring out, and distributing of the signes of both kinds.

First, touching the taking of the bread and wine, it conteineth these two things. First, the culling out or chusing. Secondly, the setling of them unchangeably to their service. For the former, The Lord Iesus, *Luke* 22. 19. 20. tooke bread, and likewise the cup: that is, out of his wisedome, hee chose out from among all other creatures, these two, bread and wine, to decipher the spirituall nourishment of his body and bloud: so that by this choise, they have the prerogative to doe that which no other creature besides may. Now in such a choise, there must be a separation of Elements from their dishonour to honour: From baseneese and vileneese to glorious use: for what comparison is there betweene earth and Heaven, the common creature in dayly use, taken from the Bakers basket or the cellar; and the heavenly body and bloud of the Lord? What shall then reconcile these? Surely the divine power of Christ: hee must take off the common and base cloathing of it; and as it is sayd of *Iehoshua* (for the typifying of the more honourable ministry of Christ above the legall) that his filthy ragges should be taken off, and goodly pure garments put upon him: so heere, the Lord takes off the old coate of the creature, serving for all sorts, at all times, for corruptible or corrupt uses, so that (for the time being which it serves for) it is sacrilegious to conceive or use it for private uses: (as it's sayd, *Eli's* sonnes thrust their forke into Gods Caldron, and pulld out holy meate for themselves) but it is separate from men; its Gods bread and wine for his owne table and use.

I Taking. Luke 22, 19. 2 Things. 1. Separation from cõmon use. Zach. 3. 4. 1 Sam. 2, 13.

Secondly, the Lord cloathes them with honour: he brings them into his owne house, and ordeynes them to be vessels of use for himselfe. Not that this separation takes any thing from the natures of the creatures: nor yet that it puts any inherent holinesse into them: No, but onely takes them from common use, and puts them to an honourable and holy. And yet this must not be conceived in a generall sence onely; as if there were no more in it, than in other creatures made pure to the beleever: For so each creature is pure to Tit. 1, 15.

pure: purified from the uſurpation and curſe, and ſanctified by the Word and Prayer, to convey love from the giver, and to prepare the receiver for his ſervice: But this is a further holineſſe, ſuch an one, as though it be not inherent, yet it is reall and in relation to the uſe the Elements ſerve for; it is a cloathing of honour and holineſſe during the ſeaſon of it, and that by vertue of Chriſt, who hath ſtamped it upon them by his owne hand.

2 Setling. Secondly, the Lord Jeſus by taking, hath ſetled an abiding ſervice upon theſe Elements: ſuch as no mortall man might dare to reverſe or deface, adulterate or change. For why? Who is able to amend the worke of God, or to adde to the worke of perfection it ſelfe? This ſeparation being in a ſort as the worke of Creation: which God ſeeing, approoved as good, and not to be bettered: and therefore to laſt and abide for all ages. So that curſed be he who ſhall meddle with this holy workemanſhip of Chriſt: His ſeales are in this as his word is, outlaſting and outliving the deviſes of men; through all generations, and abiding for ever. Choſen they were by the hand of a dying Saviour, yet immortall: and therefore no hand ſhall ever be able to aboliſh them: If any ſhall adde or diminiſh from them, the Lord ſhall diminiſh their names from the booke of life; and adde unto them all the plagues written in his booke againſt all ſacrilegious theeves or uſurpers in holy things. But more in the uſe.

Vſe 1. Of the former branch. Firſt then for the former points uſe. It ſhould teach us to rejoyce, when we behold what coſt God hath beſtowed upon baſe creatures for our good: when *Naomi* ſaw *Ruth* come home full of the bounty of *Boaz*, ſhee asked her, Where haſt thou beene my daughter? One cauſe of her joy was, becauſe ſhee ſhould fare the better for her daughters change: So, there is no good ſoule which ſees this coſt beſtowed by the Lord upon theſe Elements, how he ſeparates the vile, and puts on a pretious garment upon them; but he ſhould rejoyce therein for the good of his owne ſoule, and ſay, Lord I ſee this creature cloathed with honour, that it might carry him who ſo cloathed it, into my ſoule, and put on the Lord Jeſus upon me the more eaſily, in all the riches of his attire, in all the fulneſſe of his grace and nouriſhment: I ſee no uſe the creature hath of it, but that all the excellent Nouriſhment which it reſembles, might be laid as by an hand in my lap. The Diſciples who ſaw their maſter uſually converſe with them in his poverty and baſeneſſe, no doubt were raviſhed, when they beheld him

Ruth 3. 16.

transfigu-

transfigured and glorious: Oh! they said; Its good being here, they were loath to depart: so we may say with the Author to the *Hebrewes*; Behold we see Christ who was base, now in glory, leading captivity captive, giving gifts unto men: yea so glorious, that hee chuseth rather to appeare in the honouring of poore Elements than he would be wanting to us. Abroad we see these creatures not onely subject to vanitie in their use, but also abused by sinfull wretches to corrupt and base ends: but when we come to the Sacrament, loe there we see them cloathed with honour and set apart to heavenly ends: such as no Drunkard, Epicure, Swearer, or carnall minded person (though hee prease to the Sacrament never so boldly) can atteine unto; There they onely serve to reach out Christ the nourishment of his Church: they cease there to be perishing, and begin to be meate and drinke of eternall life. How should we blesse God for them? When *Bezaleel* and *Aholiab* were endued with gifts from heaven, to carve and ingrave wood, brasse and gold in a curious manner; who could have beheld a peece of rude wood or mettell, a little before common and mishapen, but now curiously set forth with pictures and delights, serving for the Tabernacle and the honour of God directly; but he must needs adore the wisedome of that Arch-workeman, who by such meane men could put such honour upon such poore creatures? Labour wee to doe likewise when wee see what power the Lord shewes forth by his weake Ministers, and in his weake Elements, and draw neare to them with more delight.

Matth. 17.4. Hcb. 2,9. Ephes. 4,8. Exod. 31,4,5.

Secondly, how should this point convince all Popish transubstantiation? who maintaine that now the creatures are not what they were; but begin to be what they were not, and that in substance! Such speeches of the Fathers, must not be interpreted by Popery, but by this act of Gods separation? Which is not a separation of substances, leaving unsubsisting accidents behind; but onely of their common vileness of use unto an holy one, during that time. Againe, how doth it convince their folly in ascribing to the Elements a divine nature, and an inherent holinesse? So that by the work wrought they should convey (as a vessell sends forth liquor by a pipe) an holinesse to the receiver? No: nothing can of it selfe bestow that which it hath not: The Sacrament hath an holy use cast upon it, which God overrules (as he sees good) to convey holinesse. But in them (as themselves) there in no inherent holinesse. Their Churches, Altars, Superaltars, Chalices, Copes and vestments, if they were (as they pretend) holy, they have it

Vse 2.

from

from these and the like ordinances performed in them (except they be of the Pharisees blinde error, to thinke that the gold of the Altar, is better than the Altar?) If then Bread and Wine themselves confesse, such holinesse is not in them: what shall become of these implements? *viz.* their Bookes, Bells, Candles, Reliques, Creame, Oyle, Salt, Spittle, and stuffe not of Christs, but their owne separation? So much of the former branch.

Vse of latter branch.

Touching the latter, let it be a comfort to all Gods people to consider the perpetuitie of the Sacrament of the Body and Bloud of Christ, the nourishment of his Church. So long as Christ Iesus shall have a Church, til he drink this Passeover in his heavenly kindgome with them, he will see these holy signes (separated by himselfe to holy use) to abide therein: for he hath setled them upon it for ever. What persecutions, what confusions of Popery, what malice of enemies could ever prevaile these 1600. yeares, to robbe the Church hereof? As *Iachin* and *Boaz* abode while the Temple stood: so these two Pillars of Gods Sacraments shall never cease, till the ordainer of them shall come to judgement! They may be eclipsed, the light, purity of administration defiled, and for a time sundry corruptions of men may be permitted by Gods providence to pester the Church: but none of all these changings of the Sacrament into a Masse-sacrifice, none of their pollutions and superstitions brought in and obtruded upon the Church, shall prevaile. That setled separation of our Lord Iesus, shall give life to the Sacrament; and as the Church her selfe, *Micah*, 7, 8. saith to those *Babilonians, Rejoyce not over me, O mine enemy, for when I am fallen I shall rise*: Then shall she who upbraided me see it, and tremble, and be trodden downe as the mire of the streets: So may the Sacrament of Christ triumph over all Popish enemies who set up a signe of contradiction against her, Masse and Altars, and other defilements; Rejoyce not over me, for I shall see thy ruine: the life of Christs Ordinance shall give mee a rising and recovery, and I shall say, Where is now your mouth that scorned the Sacrament, where is your God of bread become? Oh! one day the Lord Iesus shall consume your trash with the breath of his mouth, and then his owne Sacrament and all his holy Ordinances shall be set up in their puritie, when all humane scurfe shall breathe his last, and say, Thou hast overcome, Oh Lord! thy truth and ordinance have prevailed.

1 King 7, 21.

Micha 7, 8.

Revel. 11.

Vse 3.

Lastly, seeing the Minister hath deputed power from Christ thus to separate the Elements from common to divine use: It should

teach

teach him to begin with this act, and (as may be obtained) to take the materials himselfe at the entrance of separation, and thus to separate them by vertue of the Ordinance; not to leave it to his Sexton or Clerke to fetch from the Taverne as hee list, and powre out at his pleasure; Better is an overplus than a defect in this behalfe. And for the first act, thus much.

2 Act of the Minister, blessing. Luke 22, 19.

The second act of the Minister about the materials, is blessing them: for so our Saviour, *Luke* 22, 19. is said to doe ere he brake them. Still I must put in this, that the Minister of himselfe can doe nothing: (oftentimes hee is farre from being blessed himselfe) but the obedience to the institution doth it. Now by blessing is meant sanctifying: the word being taken from the ordinary manner of the Iewes in their feasts and meales, whose graces were called blessings, because the first word of them was, Blessed be God who causeth bread to grow out of the earth, and who giveth wine out of the grape, &c. From hence our Saviour is said to blesse bread and wine (though in another forme, and to an higher end, yet in generall) as in the use of the creatures. And the truth is, whosoever they be that dare come neare the Table of the Lord, and the blessing of the Minister, being privy of ordinary using the creatures without blessing, are fit to be quite excluded from this Sacrament. Remember the phrase of this blessing issued from that.

What it is? Sanctifying. 1 Cor. 10, 16.

First by Prayer.

Now besides this blessing, although it properly denote Thankes, yet includes prayer also: Both make up the blessing of the Sacrament. Our manner at this day is to say, We give thankes: not as if we did nothing else, or as if prayer were inferior to it; but so the use of speech hath prevailed. First then our Saviour prayed, and secondly praysed and gave thankes to his Father, and in both stood this second act of blessing. He was in this his act subject (as Mediator) to his Father, and so acknowledged no lesse, *viz.* That looke what he did, he did deputedly from him as the chiefe Agent in the sanctifying of the Sacrament. And even so is the Minister much more to doe in his stead: not to arrogate to himselfe Popishly this power, but to abase himselfe to the lowest earth, as a worme creeping out of her hole, when he lifts up his heart in this kinde to the Lord, in the behalfe of the Church, for a blessing upon the Sacrament. Its farre from him or his intention, to make or not to make the Sacrament, it depends upon an higher power. For in this case without question, the greater is blessed of the lesser, to wit, instrumentally.

For

Why? For the former of these two, *viz.* our Saviours prayer: its not to be wondred at, that its a part of this blessing. For why? It was put up to his Father, to the end that he would give his solemne consent to it, and by his word establish it to be a Sacrament. Even our blessing the creatures is by applying the strength of the word; for man lives not by bread, but by each word of God, So that our Saviour here craveth a word from his Father, for the blessing of this Ordinance. *Salomon* when he consecrated the Temple: what did hee? Applied a word by Prayer unto it: thou O Lord art so great, that the Heaven of Heavens cannot conteine thee: yet thou hast said, I will dwell in this house, and make it a place of my residence: Oh! be it so? Now although a greater than *Salomon* be here, yet lo, as being now deputed by his Father to this great worke, hee beggeth from him, to set his (*Fiat*) to this his act of Iustification. As if hee should say, Father its not of my selfe, as man: but from thee and thy command, I thy righteous servant have separated these Elements: Oh Father then, as the cheefe ordeiner, shew that I have done nothing rashly and without thee in this attempt!

Matth. 4. 4.

1 King. 8, 22.

Verse 27.

Matth. 12. 42.

Esay 42, 1.

Conteines 4. things. But more fully to speake of this Prayer of Christ, it conteines these foure things in it. First, as I said, The Lord Iesus having abrogated one Sacrament, and substituted another, craving a consent from his Father by Prayer, as if hee had said, If thou oh Father say the word, these Elements shall be Sacramentall, they shall be united to my Deitie and flesh, they shall be conveiers of holy things, the bloud, spirit, power and life of the Lord Iesus into the soules of the faithfull. Oh Father then, as thou and I are one, so declare; that looke what I upon earth have done, that thou hast ratified in heaven: let not thine elect make any question, but that its thy will as well as mine, that these Elements be sanctified for such use. Secondly, as he begges of his Father, Consent; so especially he craves blessing upon them. As *Salomon* in that his prayer begs, Oh Lord, since its thy will to dwell in this house which I have built, therefore I beseech thee shew it by reall effects: When soever thy people shall be hem'd in by their enemies, be afflicted with famine, pestilence, sword, or whensoever they shall pray for any good thing: Oh Lord! looke downe from heaven, and let it be enough that thy people looke toward this house: Oh then meete them, and blesse them! So our Saviour here: Oh Father, I know thou hearest me alway, and by name in thy consent to this separation of the Sacrament. But Lord, shew it both at this time to my

1

2.

1 Kin. 8, 28.

disciples,

disciples, and for ever to the end of the world: Let them not looke toward this Ordinance in vaine, but put the savor and foyson of thy Sonnes grace, strength, and refreshing into them; that they may actually conferre upon all hungry beleeving soules, my righteousnesse of satisfaction, and sanctification of merit in the one, and efficacie in the other, to sustaine them and encrease their comfort, both in their reconciliation and holinesse, as the neede of each requires. 3. Hee begges of his Father, that his poore doubtfull and weake people might understand this blessing to be granted, as well as himselfe, that they might come confidently to this Sacrament. 4. That by vertue of this his prayer and blessing, the Church might approach with confidence to the Throne of Grace to doe the like, that is, to blesse the Sacrament, both Minister and people, with hope to receive the like blessing upon their receiving.

1 Cor. 1 30. Exod. 20. 1. 3. 4.

Ere we goe to the next branch, this may affoord us speciall use: let it be exhortation then to all poore humbled ones in the sight of unworthinesse, to all fearefull, distrustfull ones of themselves, that mourne for their dead, and dull receivings, and that the Sacrament comes and goes from time to time with small fruit. Oh! Why is it thus with you? Is the Lord here, and you are not aware? Doe yee fare, as if the Lord bade yee come hither in your owne strength? Hath not he bestowed blessings upon it, yea, and (in spite of all divels in hell, corruption on earth, formalitie of the wicked) it shall be blessed: Why then looke ye no more firmely to the effect of this prayer? Let me adde one thing more, This prayer of Christ was but the first of his requests in this behalfe: Lo, as hee is our Advocate in heaven, he plies this worke still, and followes this first suite with his Father, to the uttermost, that hee would apply the power of his death and bloud to his Word preached, and Sacraments ministred in his Church; so that no opportunitie is now wanting to second this blessing: doe not feare least God should have forgot this old prayer, for with him two thousand yeares is as one day: But say it were not so; yet we have an Advocate daily to put him in minde of each occasion. So that if the Lord Jesus be all-way heard, when he prayeth, its well for us, though old suits might be forgotten, which is impossible.

Use 2. 2 Pet. 3, 8. Ioh. 11. 42.

But alas alas! The cold comfort we feele by the Sacrament is the fruit of our little denying our selves, cleaving to the Prayer and the Promise, *This is my welbeloved, &c.* If *Iehoshaphat* could so confidently goe to God, so long after *Salomons* blessing the Temple, pleading

2 Chro. 20, 9.

pleading to be heard; how much more thou in the prayer of the Lord Iesus? Did not *Rebecca* and *Iacob* laugh and take courage
Gen. 27,33. (thinke wee) when they heard *Isaac* tell *Esau*, That *Iacob* was already blessed, and should be so? Why dost thou not laugh then to heare a greater and surer blessing from Christ? Why goest thou out of this Blessing and Promise, into thine owne warme Sun, to com-
Esay 50,11. passe thy selfe with thy owne sparkles? Thinkest thou it is with this great Master of Requests, as at the Court, that many requests may be made, ere one granted? No, no, the Lord heard his Sonne in his feares, much more his desires: bring thou faith and feare not
Heb. 5.7. to receive a Sacrament under such a blessing, as the Prayer of Christ
Lam. 3,17. lies in pawne to procure. Let thy heart be never so hard, empty, barren and farre from prosperity: if thou come in faith, the blessing is thine. Its noted by the Evangelist, That when Christ pray'd,
Ioh. 12,28. *Glorifie thy Name, &c.* answer was made, *I have glorified it, and will glorifie it againe.* Our Saviour tels his disciples, *This was for their sakes.* If thou canst by the eare of faith, heare this voyce, it belongs to thee.

Vse 2. Secondly, it should not onely be instruction to all Ministers, to sanctifie the Sacrament to the Church and themselves. But especially it should teach them to be humble in so doing, and to come un-
Gen. 18,27, to God in all abasement, even as dust and ashes, when they come to aske the blessing of God upon this or other Ordinances at the hands of God. If a man having many children, especially his eldest Sonne and heire so obedient and loyall, that hee never askes any boone of his Father, but hee comes in great honour and reverence to aske it; Will not this teach all the rest (except Impes and degenerate) to be much more so? Behold here thy elder Brother, the Lord Iesus Lord of all, yet subject and begging every thing hee needs, not for himselfe, but for his Church: and shall it not smite into thee one of the baseſt of all the family of God, much more humbleneſſe in thy prayers?

Vse 3. Thirdly, it should teach both Minister and people in their blessing of the Sacrament, when they feele their owne wofull baseneſſe, to be admitted to such a service, (as being privie to horrible prophaning of such Ordinances, and guilt of other sinnes,) to behold themselves, their Prayers and Preparations, in the person and prayer of the Lord Iesus, in which they may be accepted as if worthy. When they have once prayd for blessing, Pray againe with *He-*
2 Chro. 30, 18,19. *zekiah, The good Lord accept me, though no way prepared according*

to

to the preparing of the Sanctuary. Isaac bids *Iacob*, come neere my sonne, that I may feele and know if thou be indeede my sonne *Esau*; and so comming in his linnen and roughnesse, he tooke him to be so, and blessed him. Doe thou so and prosper. Gen, 27, 18.

Vse 4. Lastly, by all this blessing of the Minister in the Name of the Lord Iesus, we meete with no step of Popish Consecration, neither in point of their five blessing words, nor yet of inherent holinesse put into the Sacrament thereby. Touching the first, we see no warrant for the Masse Priests inchanting the Elements by his whispering the five words over them: for lo, the Consecration was ended, ere any of those five words were pronounced: and therefore, not those Words, but Blessing and Prayer to God in the vertue of his first institution, and the promise made thereto, doe sanctifie the Elements. Which words of Prayer and Blessing, our Saviour did not (as a Sorcerous Priest) murmour over the Bread and Wine, but openly and clearely uttered them to his Father, in the hearing of the Disciples, for their edification. The dumbe Elements have no eares to heare such a voyce, but are meere patients in the Sacrament. And therefore we abhorre that Popish turning of the Priests from the people to the signes, as a base inchanting ceremony; fitter to worke a blind and carnall devotion in a superstitious heart, than a sensible reverence and holy confidence of a beleeving soule. For the latter, observe that our Saviour begges for no inherent holinesse to be put into the Signes, save onely a conveying instrumentall holinesse, that the Lord would vouchsafe to use them to the ends of a Sacrament: that is, to make dumbe, silly creatures (incapable of any reall grace) to carrie reall holinesse into the soules and spirits of beleevers, onely capable thereof? Much lesse then did he, either by these or those five (as they misreckon) Transubstantiate them into his body. When God blessed the Sabboth day and hallowed it: Did he infuse holinesse into the day? Are dayes, garments, vessels, houses, capable of inherent holinesse? No, its enough they attend holy things: and ought therefore decently to be kept: otherwise neither are they holy inherently; nor yet actions and things therefore holy, because there done; but because they are so in their nature and institution.

I hasten to the latter branch of his thankes. Thankes is the second branch of Christs blessing: And so of the Ministers act in the consecration of the Sacrament. Wee have to note that thus it was in other blessings. When *Salomon* dedicated the Temple, one branch of Thankes. Why joyned with Prayer.

of it was ſolemne thankeſgiving to God that had ratified his Word
1 King. 8.24. and promiſe, enabled *Solomon* to perfect the Temple, and make good that which he had ſpoken. The aſcent of thankes is ſo great a glorifying of God, that commonly it becomes a rich deſcent of bleſſing. And when prayer is offered to God without thankes, its no ſigne that the ſoule faſtens upon God for the granting of thoſe things which have beene deſired. But our Saviour here, having had a commiſſion from his Father to ordaine the Sacrament, takes it for granted, that he was heard by him in this his requeſt for ſanctifying thereof to his Church: and therefore, together with the prayer doth alſo here annex his thankes for anſwer. Prayers and praiſes ought ever to attend each other, eſpecially for things formerly received, that by the experience of former anſwer from God, our hearts might not be to ſeeke of confidence & hope for the preſent, and for time to come. For ſure it is, our ſelfe-love doth ſo ſway us in ſeeking what we would ſtill get, that the acknowledgement of what we have already enjoyed from God, is forgotten. Nay rather, even while they pray for bleſſing from God upon any of his Ordinances, or otherwiſe, it is our duty even then to give thankes, ſo farre as wee feele our ſelves to have pray'd in faith, and in the name of Chriſt: for faith in a manner preſenteth the thing (which we doe warrantably ſeeke) unto us: And although I grant ſuch a bleſſing may actually be denied us, yet our thankes ſhall returne (in ſuch a caſe) into our boſomes, and ſhall be accepted of God.

Cauſes of his Thankes, Three.

But in this caſe of our Lord Ieſus, and his thankes, the caſe is altered: for he gave thankes in aſſurance of being heard, and upon promiſe thereof from his Father, without faile: and therefore hee might with more confidence offer up thankes even with prayer.

The firſt cauſe John 11. 41.

Sometimes it ſo fareth with his members, that even in the act of prayer, the Lord intimates their ſpirit, that they have prevailed: as we reade that ſome of the Martyrs had a kind of propheticall ſpirit given them, ſo that ſome things which God had enabled them to aske in full aſſurance of faith, they received an anſwer from God, that they were granted; and therefore their prayers commonly brake out into praiſes, and themſelves wrote and ſpake of thoſe bleſſings as preſent, though there were ſome yeares ſtill to come, ere performed. And no doubt ſuch caſes fall out ſtill in the experience of ſuch as are neerely acquainted with God, and ſtrong in faith, that they have anſwer with *Iacob*, they have prevailed, even
Gen. 32. 28. in their wreſtlings: and therefore what doubt is there, but that

that then, Thankesgiving should bee answerable?

But I will not digresse to other meditations: The thankes and blessing of Christ here, should be full of comfort to the poore Minister of Christ, and all his faithfull people, in their blessing of the Sacrament; that they come to God for that which is already granted to Christ, and that even so assuredly while he prayed for it, that at the instant he received it as granted, and blessed God for it; and withall added his owne blessing to his Fathers, and gave his Spirit of blessing to the same Sacrament; from his Father and from himselfe so to attend it, that it might never be absent from it, in the matter of union Sacramentall, and further in point of true sanctification of it to all his members, to the end of the world, who should come in faith and repentance to receiue it. Its not under a desired blessing onely, but a granted one, acknowledged, and therefore assured. Oh! that any should come with a drooping and sad heart, doubtfull, and staggering to that Ordinance, upon which at the first institution, so great a handsell of grace was bestowed, and a promise of so great future blessing granted. *Vse.*

A second cause of his thankes was, for that he foresaw, even now at his death and departure shortly from the earth, that his Father would not suffer the memory of his satisfaction and death to be razed out: but eternize it as a lasting monumeut in his Church. Hee foresaw that infinite honour and glory which he should receive as a perpetuall tribute from his thankefull Church, and what praise the Father by him should obtaine at the hands of the faithfull, for the continuing of so lively, powerfull a memoriall of his death, and perfect Sacrifice offered to God for the sinnes of the Elect. The foresight hereof, that his Death should be a lasting Monument of himselfe, and a meane of perpetuall honour to the Father, through him, was another Branch of his blessing of the Sacrament. Oh! when he saw, God and himselfe had blessed it with their presence for ever, and that no enemy should prevaile against it; but that as *Esay* 55. *ult.* it should be an everlasting Name not to be forgotten, and as *Esay ult.* it should be a dayly Sacrifice from Sabboth to Sabboth to the worlds end; that it should prevaile against the gates of hell, ignorance, and superstition, attend the Gospell for ever as a Seale of the promise: and finally survive all base Pillars and Monuments of prophanesse and Idolatry. Oh! these things caused him to raise up his heart to his Father in thankes, and therewith to be rapt vp to blesse his Name, and to set his Seale to the Sacrament. Be it so The second cause. Esay 55. 13. Esay 66. 23.

Oh Father: and be pleased to confirme this grace, and I in thy Name doe blesse and hallow these Elements to be such memorials for ever.

Vse. The use of this may be to us this: Never come to enjoy the Sacrament, but to looke up to God in this blessing of the Lord Iesus, and to beseech him that it may be so continued: and to purge out from his Church in all kingdomes that detestable Idoll of the Masse, that it may not stand up as a signe of contradiction, against this faithfull witnesse of God: that the Lord would not so lay to his heart this our profanation of his Sacrament as to remove it from us, and bestow it upon a people which should honour him with better fruit of it. Oh! how have wee in England of a long time plaid the Harlot, and after this 60. or 70. yeares of the Sacrament, waxen weary of it, and when any occasion of a Masse hath beene offered, ran by troopes unto it, as glutted with this Manna from heaven; how have we lyen heavie upon the stomacke of God by this our transcendent abhomination, and excommunicate thing, deserving that the floudgates of all Popish trash should be let in upon us; and the Gospell, Ordinances, and communion of Saints quite defaced, and sent into another world from us: That, I say, either the possession, or the power of them should for ever be pull'd from us. Let so many as are free from this contagion, still keepe their garments unspotted, and still begge of God that the blessing once obtained by Christ upon the Sacrament may be still granted, that in spite of all Popish pollutions, Christs Supper may be kept pure in the Church for a Seale to his Covenant, and for the glory of the Father through the Lord Iesus.

Revel. 14 4.

The third cause. A third, and last cause was, The view of that unspeakeable Grace which the whole Militant Church should reape by it: That good which he foresaw the Sacrament should doe, caused him to breake out into this blessing; & to set his Seale unto it to the same purpose: That as his Father had granted it to such an end, so himselfe also blessed it; as if he said, Goe my blessed Ordinance, be the Legacy of my Church, and seeing the Father hath made thee an instrument of so endlesse comfort, and strength to the weake soules of my people; take my blessing also with thee; Loe, I am now offering up my body and life upon the Crosse, and I convey by them all the merit and power thereof to the hearts of my people, when and where, and how oft soever they shall partake it. It is no question, but that our Lord Iesus mourned in Spirit also, to behold the errors, and infinite

infinite abuses both of doctrine and practise which should ensue in the Church, through Popish corruption, and base customes and profane unreverence of men; yet all this hinders not his Thankes for the blessed fruit of the Sacrament.

The use of which is, That we also, both Minister and people, do thus raise up our hearts to God in the meditation of these things. First, if wee could but consider how exceeding great a blessing it were, to see one heavie soule comforted, one doubtfull heart resolved, one staggerer setled by the Sacrament: How might we be provoked to blesse God? Nay, when we consider how many the true Ministery of Christ Sacramentall, hath humbled, broken and converted to God; by a due esteeme of a mountaine by many little mollehilles; How great may we imagine, is that crop of grace and blessing which the Sacrament purchaseth to the soule of Gods people, throughout the Church? But alas! our Saviour beheld this by the eye of faith, and by the simpathy of love to God and to the elect: the glory of the one, and the good of the other: Wee rather looke at things with a dead eye of common forme, and base custome, and blinde hope that so it may be, and enquire no further; whereas, if we observed narrowly, both our owne gaine, and the fruit that others reape by receiving aright, the Sacrament day should indeede be a blessed day of dayes, a day of praises, and we should not in vaine call it an Eucharist (which signifies thanksgiving) but really and from experience. We should in the consideration of this exceeding goodnesse of God, to our selves, and to the whole communion of his Saints, breake out as *Debora, Iudg.* 5. and say, I rejoyce for the people of Gods welfare, and for those that came in faith, and departed from the Congregation with comfort. Their good shold be our joy. This is the fellowship in graces which the Church of God hath one with another: to rejoyce with them that rejoyce, and to mourne with them that mourne. Both are parts of Christian sympathy. What Christian soule, what true Minister of God is there, who should not seeke to thrust from this holy banquet, all profane and brutish ones, spots of Assemblies, eyesores to the godly, and to the reproach of Gods Sacraments? And who is there, who seeing such intrude themselves, should not mourne for their owne, and the lot of the Church, who must be pestred with such? Oh! what a quayling it is to our joy to behold what corruptions and corrupt ones hang upon these Ordinances? And so much for the second act of blessing.

Vse.

Iudg. 5, 9.

Iude 12.

The third act Breaking.

The third Sacramentall act of Christ and the Minister, is the breaking and powring out the Bread and wine. In the opening hereof, marke two things: First, the order of it: Secondly, the Act it selfe. For the first, Why did Christ first blesse, then breake and powre out? Answer, That he might resemble the order of his owne satisfaction. For first he was annointed or qualified in his person to satisfie, set apart and sanctified to it; and then he was Sacrificed: to have separated or blessed them after the worke of the Crosse performed, had beene needlesse: and so, to have beene first crucified, ere blessed and called, had beene Sacrilegious: Even so here in the Elements; resembling his separation and death.

Two things in it.
1 What it was?

But for the act it selfe, consider two things: first, What was it? secondly, Why was it? For answer to the first; The breaking of Christ was a taking of the loafe, and a breaking thereof with his holy hands into gobbets and morsels meet for his disciples; not minsing the bread, and cutting it with a knife into small bits, nor yet into overgreat pieces, but I say into morsels competent. I doe not quarrell with thé custome of cutting with the knife: for (as I said before of sprinckling the water, so I say of this) I disanull not the Ordinance thereby: yet still I say, I would rather chuse to cleave to the institution in so plaine an act of our Saviour, if it may conveniently be done, than to balcke it. And the rather, because it may savor of some Popish niceneſſe: For as they weare white gloves when they meddle with the Elements, and touch them not with their bare hands, pretending more reverence to be in a beasts skin, than a mans naked hand; so some thinke it too homely perhaps to breake the bread with their hands, in comparison of cutting it with a knife. To such I say, that they are too nice herein; and the institution of Christ much more to be followed; the Minister himselfe breaking it, and not leaving it (as sometimes is used) to the Clarke or Sexton to be done.

2 Why it was.

Secondly, why was it? I answer, for sundry causes: first, to parallell the Sacrifice of the Passeover, (a type of Christs Supper,) which was to be slain, and the blood of it sprinckled about: 2. secondly, for a more meet apportioning of the bread of the Sacrament, and the Wine to the easier use of the Receivers, than in the whole loafe or flagon: 3. thirdly, and more principally to represent the voluntary offering up himselfe the next day upon the Crosse for an oblation to God: Else hee would have chosen some others to breake and powre out; but in doing it himselfe, he typified his laying downe

his

his life freely, when as elſe none could have taken it from him: for when his apprehenders were caſt upon the earth, then did he yeeld himſelfe to their hands: fourthly, to ſignifie to the Church, that although the Lord Ieſus were in himſelfe the fountaine of all life and nouriſhment to his Church: yet his Church could not otherwiſe be capable of him to ſuch ends, than by vertue of his being broken upon the Croſſe. He was as a ſealed fountaine before, but now ſet open for the Church. This Reaſon I would have well noted. No other way, but to be broken, could make him meate and drinke indeede. The Butt of wine in the Cellar hath wine of excellent qualitie in it ſelfe, but except it be broached, none can be the better for it. Hence the Church in the *Canticles* cries out, *Thou art as an oyntment powred out; in the ſavor of thy oyntments we will follow thee.* As that box of oyntment, *Iohn* 12.2. which was broken upon him, and powred out upon him, ſo that all the houſe ſmelt of it. Hence the holy Ghoſt eſpecially dwells upon his powring out of his ſoule unto death: his being broken for our tranſgreſſions, and other the like phraſes there, *Eſay* 53. And Saint *Paul* dwels upon his bloudſhed, *Rom.* 3,25. and in twentie other places; to ſhew that nothing but death could make us the better for him, either in pardon or Sanctification: No incarnation of his, no Innocency, Miracles, no Compaſſion, Teares, Love, Reproaches, Preaching, Prayers, without his being broken, could make him uſefull to us.

Ioh. 10.18. 4. Zach. 13.1. Cant 1,3. Ioh. 12.2. Eſay 53,12. Rom. 3,25.

Fifthly, as he could doe us no good ſave this way, ſo there is a further thing in it, for Chriſt could not be broken for nouriſhment, till hee was for expiation and attonement. By being once broken by death, he hath paid the price of wrath, and alſo became meete nouriſhment; Chriſt being made ours to pardon, is alſo made ours to feede and furniſh our ſoules with all graces of his Spirit: the Supper is ſo the Sacrament of our growth in the Lord Ieſus, as firſt hee is our growth in faith and Iuſtification, and then of holineſſe. 5

But here is an objection: How can Chriſt be broken for our nouriſhment, whereas the Scripture tells us, *Not a bone of him ſhould be broken*? Anſwer: No neceſſitie lay upon Chriſt to be broken, according to the uttermoſt meaſure of breaking: Onely eſſentiall breaking and powring out of his ſoule by death lay upon him, and this was neceſſary to make attonement for ſinne; elſe no union could have bin purchaſed with God, nor any fruit thereof

Objection. Ioh. 19,36. *Anſwer.*

in either restoring of life, or continuing welfare unto it restored. The providence of God was such in the alleniating of the Crosse and breaking of Christ, that he was dispensed with, as touching those excesses, extremities, indignities which else might have lighted upon him, had not the excellency of his person, and his sufficiencie to satisfie, taken them off. Therefore whereas the Law was, that the bones of the crucified should be broken, to hasten their lingring death, the Lord Iesus his bones were not broken, hee being dead before; and so it was with him, in the continuance, in the hellish measure of torment, that he was freed from them: It was enough that he was so broken, that the bande of soule and body was dissolved, and his soule was powred forth unto death.

Vse 1. The uses are weightie, first of Confutation of Popery. And that, first in this, that they make a meere apish Pageant, and Poppet-play of this Sacrament, yea, rather an enterlude to please and delight the sences of the blindly devout, than a resemblance of the crucified body of the Lord Iesus for the comfort of the Church. But especially that they destroy the essence of the act of Breaking. Instead whereof, they come and bring an whole unbroken Element, made of a fine delicate wafer, round and whole: And as for powring out the wine to the people, they never powre out, nor allow any at all unto them, but keepe it quite from them. Thirdly, they professe not to act the part of the Father, reaching out the broken body of Christ to his people: but their Priest sustaines rather the person of a false Church, and an Idolater, to offer up to God a Sacrifice of Christ, for expiation: destroying the power of Christ our onely Oblation, offered by himselfe, never more needing to be offered. And whereas we presse this argument against them, they flie to a shift which overthrowes their cause, saying, They offer an unbloudy sacrifice in their Masse, not bloudy as that of the Crosse. In all three respects, being the most wofull enemies of the Sacrament.

How Papists enemies to a broken Christ

For first, they act it as a thing of mirth, not as a broken Christ: secondly, they neither breake nor powre out to the use of the Congregation: thirdly, they professe to have so little neede, that God should give them his broken Sonne, that they bid him take him backe to himselfe, for they care not for him: nay, they give him backe with a mocking of God, and say, they offer him an unbloudy Christ and unbroken: whereas its sure, if the Lord Iesus had done so, he had blasphemed and not satisfied. Curséd be all new offering of a Christ, as a propitiatory Sacrifice to God: or offering of a

Heb. 9, 22.

Christ

Christ without bloud. Thou shalt as soone satisfie wrath by thy own, or by an Angels, or Saints Prayers, as by a Christ unbroken & unbloudy. A Christ neither broken nor bloudy, is an Idoll, nothing in the world, neither meete to satisfie, nor to nourish. So that, forasmuch as the Church of Romes Sacrament is a Christ no Christ; no price, no pardon, no peace, reconciliation, or eternall life, is to be found there: Wee beseech God for ever to deliver us from her, and our selves depart from her as a fatall enemy and destroyer of the Sacrament of the Supper.

Secondly, This teacheth both Minister and people, to bring with them pure hands and holy bodies and spirits, when they touch, breake, powre out, take and eate these pretious mysteries; *For what communion can be betweene light and darkenesse, Christ and Belial?* 2 Cor, 6, 16. *Vse* 2. The very Sacramentall acts alone, require holinesse of all that thus draw neere unto God, least he be revenged of their profaning his Ordinance: And how carefull should the Minister be himselfe to act this breaking, and powring out, not leaving it to another: since thereby the voluntary Act of the Lord Iesus is obscured: hee himselfe still freely giving himselfe by the onely hand of his deputed Minister?

Thirdly, and especially, let it be exhortation to all Christs people, to acknowledge the admirable wisedome of this his ordaining the Sacrament for us in so lively a manner, and under such powerfull signification. That whereas we come to the Supper for our nourishment and growing in faith, and grace in Christ; Lo, the Lord offers these under the lively signes of the Lord Iesus himselfe, and not onely so, but crucified and broken & powred out for us, even meet nourishment, meet to be apprehended by us in the act of his suffering, to secure us of our justification by removing of wrath; in the act of his preparednesse to nourish us, by cutting himselfe out into morsels for us? Oh! what life and sappe is there in a Sacrament, so offered to a poore soule, as crucifying Christ before our eyes, and giving him so, into our hands? What thankes should this draw from us? If *Esay*, Chap. 63. 1. could in the meditation of this point, so many hundred yeares before, ravish his heart, how much more we? How should the instruments of our soules peace with God, and welfare in him, cause us to cry out as he did, *Who is hee that commeth up from Bozra in his red garments, besprinkled with the wrath of God upon soule and body, by agonies, desertions, outcries, and dolours incomprehensible under that justice and wrath, the wine-* *Vse* 3. Exhort. to diverse things. Esay 63, 1.

preſſe and fierceeſſe whereof he trod? And although hee thereby was powred out to death, yet he ſo trod out that wrath that it ſhall never ſeaze after upon a beleeving ſoule; Oh! not onely to thinke of this (as *Eſay* did) a farre off, but to behold the very thing in the Sacrament, in a broken, powred out bloudy Sacrifice, made ready to our hand, both to forgive, refreſh, and revive the aſſurance of both to our ſoules, what thanks and joy ſhould it breed in us? How ſhould it magnifie the power of the death of our Lord Ieſus in us? Hee himſelfe was wholy taken up in the joy of it (as bitter as it
Ioh. 12. 24, 25 was) and ſhall not we? Reade *Ib.* 12. 24. 3. 5 when ſome Greeke Proſelites preaſſed to have a ſight of him two or three dayes ere his ſuffering, he pulls them to behold him dead, not alive: Except the wheate corne fall and die, it abides alone: If I be lifted up, I will draw all unto me; meaning by the word and Sacraments of this Paſſion. And ſhall not theſe raviſh us much more?

Vſe 4.
Zach. 12, 10. Fourthly, what compaſſion and mourning ſhould this ſight worke in us? Reade *Zech.* 12. 10. *They ſhall ſee him whom they have pierced, and mourne, and be in bitterneſſe, as one, for his onely Sonne.* I exhort none to whip themſelves for Chriſt, (for woe be to ſuch as mourne for him whom they ſhould rejoyce in.) No, no, weepe
Exod. 12, 8. for your ſelves. Come eate this Paſſeover with ſowre herbes, and behold your ſelves in the Sacrament, who brake, rent, and powred out the heart-bloud of the Lord Ieſus to the earth. Truly, if thou be not ſenſible of this thy ſinne, and broken for breaking the Lord Ieſus, thou art a *Cain* to this *Abel*, and his bloud ſhal cry for ven-
Gen. 4. 10. geance againſt thee. Hearken to the voyce of Iuſtice, crying out, Either rend this ſinfull curſed ſoule in pieces for her hypocriſie, infidelitie, profaneneſſe; or teare the fleſh of thy Son for him. Aske, oh Lord! why ſhould not I have beene torne and broken rather for my owne ſinne? But thou haſt laid the iniquitie of mee upon him: Oh! how I am ſtung for the cauſe? Therefore I mourne, not becauſe thou did ſpare me, and lay my guilt upon him, but becauſe I was that ſpeare, thoſe nailes that brake his holy hands and ſides, Oh! How few come into the Congregation thus abaſed? Behold thy owne juſt deſtinie in the broken body of Chriſt, and mourne. Oh, thus my pride, hollowneſſe, worldlineſſe had handled me, if the Lord Ieſus had not ſtept in! Moderate that frothy lightneſſe of ſpirit, which beholds Chriſt in the Sacrament, as an object of all joy and mirth. Oh! Let it be thy ſadneſſe firſt, and thy gladneſſe after. If the ſight of a Page being beaten for a Prince, will cauſe the Prince

to

to mourne, and see his errour in the Pages strokes: what shall the Page doe then when he sees the Prince smitten for his prankes? Oh! such a broken heart would make Christ sweet in the Sacrament, such a mourning would bring joy. For why? As thou shouldest have suffered unsatisfyingly, except Christ had satisfied: So, he having freely broken himselfe for thee, hath prevented thy breaking, and caused thee to blesse him, and say, Oh! because thou hast delivered me from this anguish, I will take up the cup of salvation and praise thee: Thou stepst in, Oh Lord (when Angells durst not) betweene wrath and my soule, that the snare being broken I might escape. Psal. 116, 13.

Seventhly, concurre therefore by faith with this broken Lord Iesus in the Sacrament; first, behold the order of it, then the act it selfe. For the first, Remember, that all true right to the Lord Iesus his nourishment to thy soule, in renewed grace, Spirit of prayer, of uprightnes, watchfulnes, bearing the Crosse well, issues from thy renewing of faith in his reconciliation and forgiveneſſe. If thou have lost thy peace by an ill conscience, beware thou come not first to the Sacrament to fetch strength to returne to thy former course of walking with God, till first thy pardon and peace be renewed; that were to soder, not to mend thy breach: yea, it were to dawbe with untempered morter. Christ is first broken as a satisfier of wrath; and then as a nourisher of a poore emptie soule. *Vse 7.* Two things. 1 Order.

Touching the second, Learne to apply the Lord Iesus broken in the Sacrament for thee, in a confident manner. If he have beene really thine, broken for thy renewed pardon, yea, the oftner the better; lay thy soule in the clift of this Rocke, get thy selfe into his wounds, and lie in his sides, and thence shalt thou draw nourishment to sustaine thee, whence thou dreweſt strength to make thy peace. This broken Christ, his bloud, his powring out, containes both thy peace and thy grace; and by an inseparable union of the Spirit is given for both. Lesse than the bloud of Christ dead upon the Crosse could not save thee; and lesse, than it can not restore any grace of his Spirit decaied in thee, as the Spirit of prayer, watching, soberneſſe, heavenlineſſe of heart. But if the Sacrament have revived the one, feare not, the other will follow. There is a knot of unions in Sacramentall broken Christ; get one, and get both: faith will teach thee how to get both; and doth sweetly claspe with Christ for welfare in both. Touching the substance of which, I speake lesse here, because I shall handle it in the second generall head of the grace offered in this Sacrament. 2 Act. Exod. 33, 22.

Only

Onely this one thing I adde here, that the broken body and bloud powred out of Christ, is offered thee in this Supper, to nouriſh thy faith in Christ crucified, afflicted, wounded for thee; that hereby thou mightſt draw ſtrength from his Paſſion, to ſuffer and overcome in him, or for him whatſoever the Lord ſhall thinke good to lay upon thee: whatſoever then thy Croſſe be, eſpecially if bitter, weariſome, unuſuall, darke and tedious to be borne: come to the fountaine of patience and victory, the Lord Ieſus broken for thee: He hath overcome the chiefe dint of all croſſes, in taking the fire, wrath, and ſting of ſinne, out of thy conſcience; and this is one maine helpe to ſettle a reſtleſſe heart under deepe affliction; that Christ broken hath taken away guilt, and brought pardon and peace. And ſecondly, having ſo done, hee hath overcome the force of the Croſſe, and hath brought patience, ſelfe-deniall, calmeneſſe, humbleneſſe under the ſame into thee; ſo that in him thou ſhalt be upholden, endure, and beare thy yoke, not murmour, not thinke long, not uſe ſhifts; but by the promiſe ſealed by the Sacrament, beleeve the Lord will in due ſeaſon give thee beauty for aſhes, and the ſweet fruit of righteouſneſſe and patience, more ſweet, than the trouble was grievous. Theſe the Sacrament doth confirme and ſettle the ſoule in daily, if Christ broken be wiſely applied and put on by faith. To conclude all, I ſay, if the Lord Ieſus Sacramentall, be a broken Christ, for all uſes.

Eſay 61,3.

Vſe 8. Eightly, how curſed is the condition of all ſuch receivers, as are yet to ſeeke of him in any benefit of his Sacrifice and Croſſe, Oh! how fearefull is the Sacrament to all ſuch as never underſtood the Doctrine of Christ broken? How ſhall they be the better for the Supper? Oh! what terror ſhould it worke in ſuch conſciences as can not by experience ſpeake one word to their ſoule of the benefit of Christ in either? Surely if the Lord Ieſus broken were never given them; no other benefit of his Adoption, or Sanctification, either in grace and glory can be theirs. And by conſequent, that fulneſſe of Christ which here is exhibited to the faithfull, to ſave and refreſh them, becomes by their unbeleefe as unfruitfull to their ſoules, as if Christ had never died nor Sacrament ever beene offered them. For they are ſtill the ſame, neither good day mends them, nor bad payres them, for any pardon or grace that ever Christ broken could yet helpe them withall. But for the third Act, thus much.

The fourth Act. Now the fourth and laſt miniſteriall act of the Supper, is the diſtribution of it to the people, with a charging them to receive it as

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from God. For its expresly added, that our Saviour having taken, blessed and broken the Elements, did give them himselfe to his Disciples. He called them not about him, and suffered them to serve themselves of them, but dealt out both Bread and Cup to each of them, and sustaining a double person both of the divider, and of the thing divided, charged them each and all to receive and apply them, as the offer of God. And to say truth, to what end served the former acts, save for this last? Touching the severall distribution of Christ, I doe not thinke that he did severally give it to the person of each disciple immediatly; but that reaching out the severall morsels, he gave personally to them who were neerest, and so by them, he conveied it to the remotest sitter, till all were served. And this he did, not onely in the Bread but in the Cup also, as Saint *Luke* doth particularly mention, and so the other, and *Paul* 1 *Cor.* 11. expresseth. The distributing. 1 Cor 11, 21. Luke 22.20.

Now in this last act, I consider two things. First, personall. Secondly, peculiar application of the Sacrament. For the former, hee would intimate thus much, that the Minister in his reaching out the Elements to each receiver, is the hand of the Father, applying the Christ of the whole Church, to such a man, and such a woman in person. And as each communicant sustaines a double person, either of membership as he is belonging to the whole body, or of person, as he is to answer for himselfe to God: so in the former respect he communicates no other Christ than the Christ and head of the body: and so calls God our Father, and Christ our Christ, seeing he hath no right to any Christ, save in the Communion of Saints: By vertue of which, he approves himselfe to be a true member of the body, claiming no right to Christ otherwise than the Christ of his whole militant Church. But in the second respect, as each person or beleeving receiver, stands in his owne place, and receives speciall grace for himselfe, so hee calls God my Father, and Christ my Christ: and therefore comes not to receive any implicite Christ, or as the Church receives him; but comes to receive him for himselfe in person, for his owne pardon, assurance, peace, support: and so his own as no mans else. Each Christian hath Christ in a community, because a branch cut off from the stocke is but dead, and the Legacy of Christ Sacramentall is not given to a member, but to the body, that so it may aptly and fitly be derived out into portions. As of many graines one loafe is framed, and whole Christ is given to the whole body: so also of this loafe the Lord cuts out here one mor- Two things here. 1 For personall application. Iohn 20.28. Iohn 15,6. 1 Cor. 10,17.

morsell, there another, for each members severall use, which perhaps is not anothers. The arme in the body hath no nourishment
Rom. 11.17. save in the body, that it might learne to abide in the body, and to neede it as a fellowfeeling member. Howbeit, the nourishment of the arme in speciall, is not the foots, nor the thighes, but its owne.

2. Peculiar. Secondly, in this distribution of the Sacrament, our Lord Iesus aymes at peculiarnesse: and teacheth us, that when the Minister reaches out the Elements to this person and to that, hee doth not onely present a common Christ to become my Christ; he doth not onely make him my Lord and my God, and lay him in my lap, for my reconciliation and life: but also he doth make him mine peculiarly, for the granting of such graces, and supplying such wants as I in particular finde in my selfe: without which it should not availe me that he supplies the wants of others. And thus Christ Sacramentall, is no common Christ, (though a Christ of Community) but a peculiar and speciall Christ cut out, divided and proportioned for each soules necessitie: as many lines are equally drawne from one center, to each part of the orbe and wheele thereof.

The ground of it. To make this point cleare, consider the ground of it: The Lord Iesus who is the (*Oemensum*) or portion of the Church, is also his owne steward to divide and deale out himselfe as the dole of the
Prov. 27, 23: Church, and of each of his household. *Salomon*, *Prov.* 27. saith to all Masters of Families, Looke diligently to the state of thy flockes and heards: Provide hay & stover for them, that thou maist thereby have sustenance for thy children, and maydens. Doth the Lord take care for cattell, or for the bodies of men and their families?
1 Cor 9,9. How much more then is hee carefull for his owne sonnes and
1 Tim. 5,8. daughters, that they lacke not? If hee be worse than an Infidell, who provides not for his family, what should the Lord be, if hee
Luke 12.42. should neglect those of his household? Nay further, reade *Luke* 12.42. speaking of his Ministers he saith, Who is a wise and faithfull steward, whom the Lord may set over his house, that he may give them their due portion in season? The answer is, that Christ
2 Cor. 6, 1. is he: all Ministers are under-officers, but he is above *Moyses*, *Pe-*
Heb. 3, 5, 6. *ter*, *Paul*: he is faithfull as a sonne, not a servant; who then but he should doe it? who is all in all in the house of God the great
1 Sam. 22 14 King, as *David* in *Sauls*, 1 *Sam.* 22.14. It is he that provideth for the weake and sicke ones, for the strong and haile, for infants, for
Heb. 3, 2, 5. growne ones: if it be required of each steward, that he be faith-
1 Cor. 4, 2. full, how much more of him? *Heb.* 3.2,5. 1 *Cor*, 4.2. He can doe what

what he will as his Fathers steward; officers are as they are, must do as they can, but he as he list; well may he be trusted for faithfulnesse in all the house or Church of God: having stored up in himselfe all gifts and treasures, and being the wisedome of the Father to divide them to all and each as he needs it, knowing them by name, and their needs; and knowing what, how much, and what will best fit them: and wanting no tendernesse to attend his wisedom. Far be it from him to give some all, some never a whit, for he is just: or to give some the portion of others, for he is wise; or to give to the strongest, and oversee the fatherlesse and weake, for he is tender and in all three faithfull, even Gods right hand to deale as God himselfe would doe, if present. As it was he who first did take off our yoake, and lay meate before us: so it is he who maintaines us at his cost, gives us our daily bread, in word and Sacrament, till we neede it no more, *Hose.* 11. 12. Yea he himselfe is our foode and ordinary, which no steward can be, as in the next generall shall appeare. Hos. 11, 12.

For the use hereof, first its confutation of Popery, who (as I oft have noted) make Christ the worst (to speake with reverence) and most base, unfaithfull and foolish steward in the world; to pull away the Cup from his people, and to defraud them of that full nourishment which both his Father allowes them, and himselfe was broken and shed his bloud to become. And whereas they cavill thus, that Christ gave onely to Ministers, to no lay men, and so they doe: but as for the people (by whom there is perill of spilling) they doe it not, for honour of the Sacrament. Ye hypocrites who streine at Gnats and swallow Camels, how can ye be secured that the wine will not be spilt in a Ministers drinking it? Or who taught yee that the Church serves for the Elements, and not they rather for the Church? Cares Christ for dropps of wine more than the soules of his people? Is it more with him that wine spill, or the soule perish? Againe, where learne ye to expound the words of Christ (Eate yee, drinke yee all) exclusively? Doth he not say, I am with you to the worlds end? Doe the Apostles live for ever? Saith he, doe this as oft as yee doe it, till I come? Tell me I pray, by the same reason why may any save the Minister take the bread? Is there any proviso for them? No, no, hee spake heare as elsewhere, in the persons of Ministers to all beleevers, as in *Ioh.* 17. he expresseth, *I pray not for these onely, but for all that beleeve.* *Vse.*

Secondly, this point teaches the Minister of Christ to looke to him-

himselfe that he usurpe not Christs roome in this act, nor come to divide that Lord Iesus Sacramentall, whom he cares not to divide and reach out in doctrine to the people. If Christ had so done, what had his giving of the Elements beene but a dumbe Pageant: whereas if it were the care of Gods stewards to consider, that looke what they doe at the Sacrament, they doe onely in relation to their Ministry: how wise, studious, and faithfull would they be in that other cutting of the word, and giving it duly to the people, by speciall observing, applying and dealing out to each hearer his portion? How would they studie the people in themselves? Learne to put a difference betweene the portion of novices and strong ones, of ignorant and skilfull, of happy and cheerefull spirits, of the fallen or standing? framing the uniforme truth of God to the text in hand, and the text and use of it, to the occasion of their people? That so Gods Spirit might not seeme streightned; and for ease, carelesnesse and forme seeme to eate up all power and spirit in men, causing people to misapply truthes, so deluding themselves.

Use 3. Thirdly, what a sweet ground of instruction is this to all, to magnifie Christ Sacramentall, in the wisedome of his stewardship? To ascribe his due honour to him, in seeing and serving the wants and turnes of, not congregations, but particular beleevers? What member is there of a great noble mans house, whose eye is not set upon the steward of the house? from him they have their meate, their physicke, their cloathes, their lodgings, their wages, each one his portion; therefore of all others, he is the chiefe object of honour, if faithfull. Oh! couldst thou see the most curious wisedome of thy Lord Iesus thy Steward, in the dispensing of Sacramentall graces, neither superfluously, nor niggardly; neither the apparell of the growne to the yong, nor Physicke in stead of foode, nor strong meate in stead of milke, not any of these out of season, when the soule is past them and starven: but these fully, justly, wisely, tenderly, and all in season: yea to all, so that the number of his people wearies not his dispensation. Oh! how would it ravish thee! Its the ignorance of the stewards excellency, which makes him so little set by. Men make use of him for every thing, and honour him for nothing, and indeede rather cozen themselves of him, than of his due. None of his graces serve onely for a dumbe shew, but for use: Consider what a steward thou hast, who cuts out himselfe for thee; being made of the Father to this end. Its

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he who is the dispenser of the manifold graces of God; yea so doth he parcell them out to thee, that he was pleased himselfe to partake them: He would be baptized himselfe, would eate and drinke the Supper himselfe, that he might sanctifie his Minister to distribute, and his people to receive this nourishment; that he might by his owne holy dividing, eating and drinking, cover all the defects of his Church in both, and incourage them to come unto him, even in their weakest preparations. Alas! not himselfe was the better for these, but in all his Churches welfare, he is refreshed as in his owne: and when he can make us accepted in himselfe, and well-pleasing, he hath his desire.

Fourthly, this should informe us of the excellency of the Sacrament, and how it addes a blessing to the promise. For the promise makes the proposition of a Christians comfort; All that thirst, hunger, beleeve, may come and be eased, refreshed. But the Sacrament is the Assumption, and addes, But thou art that party: To thee I offer these good things, take thou, eate, drinke thou: thou poore soule fearefull to apply the promise, I speake to thee, its thy portion (although thou wilt not acknowledge it) I know thee to be such an one, I come now to thy doore and lay this refreshing unto thee, take it, its thine: Many poore soules cavill against the promise, and say, if I were named as the party to whom the Lord Iesus belonged, I durst, but alas! how dare I? how many step in before me? Indeede to the Church these things belong in generall, but in so great a number of men, how easily is such a poore wretch as I trod downe? No, no, the Sacrament is the hand of Christ thy steward, seeing thee, singling out thee, looking downe for such as are broken, empty, base, and fatherlesse, that he may be strong with all such! and now in speciall to thee he saith, Thou art this thirsty beleeving soule, apply the promise to thy selfe, *Iohn, Thomas*, such a man or woman: for in a manner the Sacrament supplies the defect of the word, both in personall and peculiar application. It tells thee thy name is written in heaven: it gives thee a ticket in speciall from God, to secure thee to be his: and as it offers whole Christ to the Communion of Saints, so it severalls out thee and tells thee that thou are not forgotten among the rest, but to thee the Lord Iesus broken belongs. Thou seest not the parcell of bread and wine, more personally offred to thy hand, than Christ to thy soule. So that as by vertue of generall Christ thou denyest thy selfe, and prayest, *Our Father, give us this day our daily bread, forgive us,* *Use 4.*

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leade not us into tentations: that is, compst thy selfe to serve onely for the use of the body: so by vertue of Christ cut out and divided to thee, thou sayst, I beleeve in God: I beleeve in Christ: I beleeve in the holy Ghost: I beleeve my selfe to be the Lords, and fasten so upon Christ, not as every beleevers but mine owne in speciall, to pardon, to save me, as if I were the onely person. And not onely thus, but after this Assumption, comes in a Conclusion, Therefore Christs benefits are thine, all his graces, his enablements for doing, for suffering, supply of thy ignorance, releefe of thy forgetfulnesse, wandrings, earthlinesse, &c. I say Christ is peculiarly thine with all his nourishment of eternall life. Learne to make this use of the Sacrament.

Use 5. Fiftly, its instruction to the people to ground their hearts duly in the esteeme of the Minister of God. He is in this dispensation of Christ both in word and Sacrament, the true arbiter or middle man to convey from God to them, the Lord Iesus in all his good things: and the returner backe againe from them to the Lord, the Calves of their lips, their renued thankes, affections, covenant and obedience: Surely they should behold him as an object of singular love and esteeme for his workes sake. How oft should they muse with themselves? Oh singular favour, that the Lord should treate with us by entercourse of his Minister, allow him in his stead to divide Christ to us in Word and Sacrament, to reach us out our peculiar portions as our steward wisely and tenderly: to speake to my heart aptly, pertinently, and then to apply it by the Sacrament? more specially, to separate the precious from the vile, to bring a personall promise home to thee, a peculiar supply of thy wants! Oh! how should the feete of such be beautifull? The truth is, I grant, the unfaithfulnesse of some, is the cause, which holds them from due honour: when people see nothing in them tending to this mediation, no tendernesse to their soules, no love, but seeking theis owne ends, polluting the Ordinances both by admitting the worst, dismaying the best, discouraging the weake, and defiling themselves: Oh! how should this procure them honour? But doubtlesse if as Shepheards they would take the weake sheepe on their shoulders, and be all in all for Christ, dividing him in Word and Supper aright, what esteeme would follow them, and the vilest not dare to open mouth against them?

Use 6. Reproofe in three respects,

Sixtly, this is reproofe of the people in divers respects, first, their cavilling, secondly, their unprofitablenesse; thirdly their distrust

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of Christ Sacramentall. For the first, how doe men grudgē against Christ, and the portion of others? Carve for themselves? Oh! if such or such were present, here were for them; for they are thus and thus, techy, worldly! As *Peter*, *Ioh.* 22. asked Christ, *What shall this man doe?* But what hast thou to doe with the portion of another? Looke thou to thine owne? Doe not cavill I say, Oh, such can carry away such and such gifts as I cannot attaine! Why? hath not the Lord for thee as well as them? But thou seekest another mans supply, not thy owne. As *Absalon* sought to governe, when he should have beene subject: so, thou commest for the gifts of such and such, but no supply of thy owne wants. What should the hand doe with the gift of the head? or the foote of the hand? Keepe within thy bounds, covet the speciall portion of thy soule: come to Christ divided to thee, if that will not satisfie thee, thou art no member. Perhaps if thou hadst anothers portion it would pride thee! Cast away envy, and get faith, and Christ hath for thee as well as him. 1.

Secondly, it taxeth the unfruitfull receiving of many, who come for supply of their wants: but they are still to seeke from Sacrament, to Sacrament, and still are as full of their wants as ever. They fasten not upon Christ their divided portion, but rest in their complaints, laying out no money for bread. They come and goe daily as naked as ever, as if Christ were cut out and given there to have their custome daily, and heare of their wants and needs, but to be a supply of none. Much like those who wanting any implement in their house, let all neighbours know their wants, and seeke to borrow, but want credit, and want still. Oh! its fearefull thus to profane Christ offred as a supply of every soules wants. If thine be still unsupplied, what fruit hast thou reaped by receiving, or how can thy heart rest satisfied any more than he who dreames of treasures, and when he awaketh is empty? 2

Thirdly, the distrust of many is to be rebuked sharpely, who are not convicted of this use of the Sacrament, but remaine incredulous, comming to it as a strange thing, knowing no such thing, as that Christ divided into portions is there? Oh! the ignorance and infidelity of most receivers is great in this! Nothing is so formall, fulsome a thing with them as the Sacrament, which yet is the realleſt blessing under the Sunne, even the Lord Iesus in his peculiar distribution and supply of all his peoples wants. Oh! if thou knewst the gift of God, how should these scales fall from thine eyes, and 3

how shouldst thou behold the Supper of Christ? As *Iehojakin* lifted up from prison to the daily portion of the King of Babells meate, so shold the hearesay of a Sacrament be to thee. Thou wouldst abhorre thy selfe for thy blinde, base, and fulsome receivings, more than for thy swearing and drunkennesse. To these I should adde the last use of exhortation to the Lords people, to get selfedeniall, and the sence of their owne wants: and therewith to bring speciall faith to take out this portion to themselves. But I reserve both these to their severall roomes, if God will, hereafter. So much therefore be spoken of this first generall, *viz.* the acts of the Ministers in the supper. Now followeth the two of the people, in receiving.

The two acts of people.

The Acts of the people in receiving are two, all sutable to the ministeriall charge which the Lord Iesus himselfe at first, and the Minister in his Name continually doth lay upon them, the which are, First, taking or receiving. Secondly, eating, enjoying and possessing the comfort of these good things. Concerning the which, although in coherence to the former, it were not amisse here to treate of them: yet, considering they cannot be well understood, till the next generall have been handled, to wit the grace of Christ offered in the Supper, (for how should an act be understood till the object about which it is occupied, be conceived?) First therefore of that in the next Chapter, and then of these two after by way of use of the doctrine, (if God will) shall more seasonably be spoken in the eighth Chapter following.

Chap. VII.

Of the second part of the description, viz. The grace of the Supper.

WE come now to the second generall in the description of the Supper, to wit the grace of Christ offered therein to the beleever: and that is whole Christs body and bloud for spirituall nourishment of life once received. The distinct understanding of which point in the branches, will proove one of the maine points in this description, and give us light in the doctrine of the Supper. Here then let foure questions be opened. First, how the grace of the Supper is conveighed into the Sacra-

4. *Questions.*

ment?

ment? Secondly, how comes it to passe that Christ Iesus is our spirituall support in grace, as well as our being and regeneration? Thirdly, how comes Christ to be propounded to us as our Sacramentall Support, or foode? Fourthly, wherein consists it? For the first question, I must answer it by some steps or degrees. Observe then, that first, its the good pleasure of God the Father to select out unto himselfe such a number of people (from the common masse) whom he will bestow himselfe upon, and his Image in grace and glory: whom he will make his beloved, be knowne in, and set his marke upon, both by pardoning them, and sanctifying them, to be his owne peculiar. Secondly, since he will have such a number to be his, looke what life of his he hath once given them, and what estate of grace he hath called themunto, the same grace he must sustaine, and continue in them and keep them therein, from sinking, or losing that which he hath vouchsafed them: which cannot be except he doe spiritually nourish them, as he first spiritually bred them.

First Question. How is Christ the soules nourishment.

Answer 1.

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Thirdly, looke by what meanes he first thought meete in his divine wisedome to communicate his life unto them: by the same he must convey the maintaining power thereof in them; for as much as by the same things whereof we consist, we are also nourished. If then the Lord Iesus were the Mediator of life at the first to them, affording himself to be seed, and begetting unto them; then the same Lord Iesus must become also foode of this life, to cherish it, to repaire it, to supply the wants of it, to redresse the decayes of it, and to uphold the frame of it in them. If God thought it good not to betrust them with this second life of grace, as he did *Adam* with that first of creation: and therefore hath put over the custody of that life and the supply of nourishment tending thereunto, into the hands of the Lord Iesus, that so it might never faile nor wanze away any more: Then surely it behooves that the Lord Iesus be as well the keeper of this life, and the nourishment thereof, as hee was at the first the breeder thereof. Fourthly, the Father to this end must really convey into the person of Christ all such power and verue, as may enable him to be the life and nourishment of his members: and therefore he must fill him with himselfe bodily, and make him the treasury of all graces, wisedome, righteousnesse, sanctification and redemption: all good things necessary for the making of such as are not his to become his: and such as are his, more his, or his in a more ful and assured maner, to prosper, grow,

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1 Cor. 1.30.

and thrive in him unto perfection. Fiftly, hee must also qualifie
5. the Lord Iesus with the gift of conveying this holy nature of his, and this blessed nourishment of his unto his people: and this he doth not only by the union of flesh with God, but especially by the death and satisfaction of Christ, by which as by a wide dore, he opened the treasure of life and nourishment which was in him, and merited that the life of grace in forgivenesse and holinesse might be theirs, and that himselfe in his flesh and bloud, broken and powred out, might be a most effectuall seede of life, and foode of life, to support them.

6. Sixtly, to this end, he hath the authority to send forth the word of reconciliation, and of nourishment unto his people, and as by the power of vocation, to call them from death to life, that all who heare the voyce of God might live; so also to create in their
Esay 57,17. soules by that word of his, the gift of faith, to pull them to himselfe, to unite them to himselfe, and to convey his owne spirituall life by this union of faith unto them: causing his blessed Spirit to concurre so with the word, as to settle it upon them: and having so done, to give them this priviledge, that they shall as truely be
Iohn 17,11. maintained at his cost, be kept in his name, be upheld in grace, prosper in it, be defended against all enemies within or without, which might impeach this their welfare, growth, fruitfulnesse and perseverance, as ever he bred life in them at the first.

7. Seventhly, and lastly, they receive by this priviledge, as true right to claime, plead-for, and expect the Lord Iesus to be their nourishment, as the poore dumbe creature by the instinct of nature being brought forth, runnes to the Damme for milke. Or as the Infant comming forth of that wombe which gave it life, cries for the brest of the same mother, and pleades to be nourished by her. By these steps it may be conceived in generall, how the Lord Iesus is made of the Father, the true foode of his members.

The third question, viz. How Christ is to in the Supper?

But as yet here is nothing of Christ our Sacramentall nourishment: Vnderstand therefore the Sacrament to stand in relation to the word of promise, wherein Christ is made the poore soules owne, to feede her. As I noted in Baptisme, so here againe observe, Christ in the promise, and Christ in the Supper differ not, save in the manner and degree of exhibiting him our nourishment: Looke then what the Spirit of the promise workes for the soule, that it

First, presents the promises. much more worketh by the Sacrament. Take some instances. First, it presents the soule of every one truely bred, with those choise promises

promiſes of Chriſt her nouriſhment, ſearching them out of each corner. Tells her, *Eſa.* 25. That the Lord makes her a feaſt upon the mountaines, of fat things, of wines refined and pure; and the diſhes of the feaſt are, Chriſt in his graces, plucking away the veile of darkeneſſe, remooving death and feare, bringing joy and peace, *Eſay* 55. 2. he offers him in all kinds of things uſefull and nouriſhing, wine, hony, oyle: bids her eate good things and delight her ſelf in fatneſſe. In *Pro.* 9. he invites her to his feaſt & proviſion of all choiſe dainties, not for neceſſity onely, but for fulneſſe, for delicacie, for varietie and delight, for ſafetie, for durableneſſe. In *Pſal.* 23. he leades her as a ſhepheard into his paſtures, ſtreames, folds; guards her againſt dangers and death, annoints her head with balme, and fills full her cup. In the *Canticles*, hee makes himſelfe her husband to marry himſelfe to her and beſtow all at once upon her: his garments ſmell of mirrhe, Cinamon and Caſſia. In *Pſal.* 84. he denies her nothing that is good for her, either for light or defence: in thoſe Parables hee makes her a feaſt, brings out the Calfe. In *Iohn* 6. tells her, his fleſh is not onely life, but meate indeede, and his bloud drinke indeede: And plainely ſaith, They that live in him ſhall abide in him, and out of their belly ſhall ſpring up waters of life: they that eate him ſhall not die, but live for ever. In *Revel.* 3. he offers himſelfe to her in all reſpects; Attire for nakedneſſe, gold for poverty, eye-ſalve for blindneſſe, himſelfe a ſupply of all neceſſities.

Eſay 25,7. Eſay 55,2. Prov. 9, 1. Pſal. 23.3. Cant. 4,13. Pſal 84, 11. Luke 15, 23. Iohn 6.55. Revel, 3, 18.

How much more then doth he leade her to this great Sacramentall promiſe mentioned in the Text, *This is my body given for you: this is the Cup of the new Teſtament in my bloud?* Againe, the Spirit of the promiſe, brings the Lord Ieſus and all his fulneſſe of nouriſhment into that promiſe: the ſpirit of nature doth not ſo prepare the nouriſhment of the infant, and ſeale it in the breſt, for more eaſie faſtning, than the Spirit doth ſettle all the fulneſſe of Chriſt in a promiſe, ſo that it offers it ſelfe to the hungry ſoule. Beſides, it puts the faithfulneſſe of the promiſer into the promiſe, all the tenderneſſe and compaſſion of Chriſt to the wants of the Church, and the truth of his meaning, not to faile her in any good thing hee can helpe her with. Furthermore, it ſtrips her of all her ſtrength: tells her, that although ſhe be borne of God, yet except he cleave to her as a feeder, as a father, a nurſe, a ſupply, ſhe cannot ſubſiſt: ſhe will goe to worke elſe with her owne tooles and compaſſe her ſelfe with her owne ſparkles, and deceive her ſelfe with

2. Brings the fulneſſe of Chriſt into the promiſe.

3. Puts the truth of the promiſer into it.

3. Strips the ſoule of her ſelfe.

Eſa. 50. ult.

her owne trash: she cannot doe any duty, get out of any temptation, beare any trouble of her selfe, without Christ she can doe nothing. Moreover, he sheweth her, all her sufficiency is from Christ: The worke and life of grace requires his daily, hourely acting power in her, to set it on work, or else all she hath in her is in vaine; the principle of life she hath, will not worke, will not helpe, except it be jogged by the Spirit that gave it, (as the hand that stirres the saw) to quicken the operations of life: no meanes, no diet can nourish without this. And so I might be endlesse: For this spirit doth by a promise offer the Lord Iesus to the soule as one that knowes all her wants, takes measure of her defects, as one should doe of a body for apparell, to make sit fit and sutable: So doth Christ provide all nourishment, apt nourishment, for every part, against each corrruption, temptation, affliction, for every duty, for marriage, for liberty, for company, for Sabbaths, hearing and ordinances: yea (to draw to an end) the spirit by the promise, doth stirre up; first, sight of Christ her nourishment; secondly, affections after him; thirdly, an hand to reach him, take him, put him on, apply him: faith to digest, and draw from him whatsoever he offers her, freely, cheerefully, confidently, sensibly; faith carries her into the streame of his welfare, the floods (as *Iob* speakes) of his butter and hony: and venturing upon his word, takes him as he offers himselfe, and not by a base and trecherous heart, putting him off with his store and plenty, as if it were too good for her to receive.

4. Leads her to the sufficiency of Christ

5. Takes measure of all her wants in speciall.

6. Workes application of the promise.

Conclusion. Now then to end this point, if the Spirit can thus work the heart to imbrace Christ by a promise, how much more by the Sacrament of the Supper? in which I may truely say the Lord Iesus is brought forth in his likenesse, eminently, even in the instruments and immediate manner of nourishing, all Christ, whole in respect of his obedience and death, pardon and holinesse, as a diamond not to be broken, and yet broken also upon the Crosse, divided into portions, as the meete morsells of each poore receiver that needs his flesh and bloud: True bread to be her staffe of life, and wine to be the cheerisher of her spirits. Oh! the bringing forth of these flagons, in so sensible a manner, to affect all her soule, and to overthrow infidelity, must needs be a more effectuall instrument of the Spirit to perswade her, that Christ is all in all unto her, for her support in grace and holinesse, than either the word alone, or any other ordinance. the Lord having in speciall set the Supper apart, neither to be a breeder at all of grace, as the word preached

is,

is, nor to be a nouriſher in any ordinary manner, as other publique or private meanes, in each of which Chriſt conveyes himſelfe and his communion to the ſoule: but an ordinance onely tending to nouriſh, ſerving for the nonce, and to no other purpoſe, and therefore having no other ſcope, muſt needes be moſt effectuall for the end it ſerves for. Each thing is moſt prevalent in her owne predominancy and Element. If then the ſpirit ſo can worke by the promiſe alone, how much more by the Sacrament which repreſents that which it offers under the ſhadow of the ſignes? and tells the ſoule, Behold the print of the nailes, behold my ſide, behold my ſelfe, here is my body, here is my bloud given for thee, ſhed for thee: Be not unfaithfull, but faithfull. Sooner ſhall bread and wine ceaſe to nouriſh thy body, than my fleſh and bloud to nouriſh thy ſoule to eternall life: The concluſion is, the Spirit doth more eminently convince the ſoule by the Supper, of her nouriſhment by Chriſt, than it can by the Word alone, for as much as the Sacrament with the Word is above the Word. Ioh. 20. 27. Verſe 28.

The fourth and laſt queſtion remaines, wherein Sacramentall nouriſhment conſiſts? The meaning of which queſtion is double; The firſt concernes the parts of it: The ſecond, the degrees of it. The firſt lookes at the object, how many wayes Chriſt is the nouriſhment of his. The ſecond rather lookes at the influence it ſelfe, of what kinde or meaſure it is. Touching the firſt, As I ſaid before of Baptiſme, that it affords to the ſoule, Chriſt to be her ſeede in all reſpects of true being and regeneration: ſo now I ſay, the Supper offers him to the ſoule in each of thoſe particulars for wellbeing. I have oft thought of two Texts which will expreſſe the difference. That of *Paul, Ephe.* 1 3. *Bleſſed be God who hath bleſſed us with all ſpirituall bleſſings in heavenly things by Chriſt*: doth note unto us the grace of Baptiſme, as all the Chapter following proves, in which the diſtinct eſſence of thoſe bleſſings conſiſts: There is another in 2 *Pet.* 1. 3. *His divine power miniſtring to us all things for life and godlineſſe*: he meanes not the being of thoſe things, but daily ſupply and increaſe, influence from the Spirit of Chriſt, to uphold the ſoule in them, which hath them: and this denotes the grace of the Supper. Now if we marke, we ſhall ſee the Scriptures ſpeake of this nouriſhing grace of Chriſt ſundry wayes: *Pſal.* 84. *He ſhall deny them no good thing. Delight in the Lord, and he ſhall give thee thy hearts deſire.* Do but thinke what it is which of all other thou wouldſt have, finde out thy want, and the Lord ſhall be thy ſupply; noting that how infinite ſo ever the needs and decayes

4. Queſt. Wherein Sacramentall Chriſt for our nouriſhment ſtands? Anſwer two-fold. The firſt. The object expreſſed many wayes. Ephe. 1, 3. 2 Pet. 1. 3. Pſal. 84, 11. Pſal. 37. 4.

cayes of the ſoule are, God hath ſupply enough in Christ for them. This is moſt generall. Sometime the holy Ghoſt ſhortly knits up particulars, as in the ſame *Pſalme*, *The Lord ſhall afford light and defence to his*: By light including all ſuch good things as wee call poſitive graces, as pardon, peace, ability to duties, &c. By defence, all privative grace, as prevention of evill, ſtrength againſt enemies, aſſaults of Sathan, world, fleſh, ſtreights and croſſes.

1 Cor. 1 30. Sometimes he is more large, ſaying that Christ is made to us, wiſedome to make us more and more underſtanding in the truths of God, and direction to live accordingly: righteouſneſſe, to know our ſelves juſtified by better and ſurer evidence: Sanctification, to grow holier, and more mortified daily, abler to walke with God in the courſe of our converſation: Redemption, to uphold us in all our troubles, with more humbleneſſe, patience, faith and experience, and to helpe us againſt all enemies, till we be fully delivered from all,

Eſpecially by applying it to the graces of Baptiſme.

But as I take it, the moſt convenient way to expreſſe the extent of this grace, will be to apply the Supper to all and each branch of the grace of Baptiſme. Briefely then marke: Doth Baptiſme give us an eſtate in Iuſtification? Adoption? Reconciliation? Redemption? Then the Supper confirms and nouriſhes them! Here by the way a doubt may be ſoone made, (and is as ſoone anſwered) that is, That the graces of a Chriſtians condition encreaſe not, a man cannot be ſaid to increaſe in Iuſtification, Adoption, &c. Anſwer, Graces indeede of imputation doe not admit increaſe, but yet are not excluded from being the object of the Sacrament, and that in two reſpects. Firſt, themſelves, for though their eſſence encreaſe not, yet the ſoule may and muſt increaſe in the knowledge and aſſurance of them. Secondly, the fruits of them, as the peace, the cheerefulneſſe and joy, the contentation, the confidence, the liberty, the welfare of the heart may either be greater or ſmaller, and therefore they concerne the grace of the Supper.

1. *Objection.*

Anſwer.

2. Againe, doth Baptiſme ſeale up inherent ſanctification to be the ſoules owne? Then doth the Supper nouriſh the ſoule in that. Firſt in the mortifying and quickning power of it: for the Lord Ieſus broken, and powred out, affordeth the ſoule daily ſtrength to breake the chaines, the power of ruling and defiling luſts: ignorance, errour, ſecurity, infidelity, profaneſſe, ſelfe-love, unrighteouſneſſe, intemperance. Alſo it brings in the power of the reſurrection to rectifie, and informe the whole man, to better him in the grace of rege-

regeneration, ſinceritie, integritie, conſtancie, courage, &c. Yea more, it betters the Spirit and frame of the inner man, with fuller bent of reſolution, and ſtreame of heart and affections, to be for God, and to goe in the ſtreame of obedience to him. Secondly, it quickens and nouriſheth the ſoule in the ſpeciall graces of ſanctification, wiſedome, watchfulneſſe, humilitie, loue, feare, faith, patience, mercy, and all holy affections, and gifts ſerving to holineſſe.

Againe, doth Baptiſme conferre the grace of a well ordered converſation? Then doth the Supper nouriſh that grace: take ſome inſtances. One ſpeciall grace of inward converſation, is the life of faith in all eſtates, in all duties, meanes, and graces. The Supper then ſtrengthens this life of faith, in all theſe, enabling the ſoule to be more ſober in proſperity, more humble under the Croſſe, more fruitfull in well doing, more diligent and conſcionable in all ordinances, more effectuall and plentifull in graces. Another inſtance may be of outward converſation, ſtanding in marriage, liberties, calling company, ſolitarineſſe, the tongue, the governement of the family. The Supper then ſerves to better all theſe, to correct the errors, wants, infirmitie of theſe, and to eaſe the complaint of the ſoule for her unaptneſſe to theſe; her ſloth, awckneſſe, wearineſſe, earthlineſſe, hollowneſſe, barrenneſſe, unprofitableneſſe, unskilfulneſſe to ſerve God aright in all theſe. 3.

Againe, doth Baptiſme ſettle the conformity of the Lord Ieſus his ſufferings upon us? Then doth the Supper confirme the ſoule therein, to thinke afflictions daily more welcome, to count them no ſtrange thing, to wait for them, to be humbled, and broken, and powred out by them; made by them, more ſober, ſelfe-denying, more patient to beare, and more wiſe to profit by purging out the cauſes; more growing in graces, living by faith in ſtreights, for an holy uſe, and good iſſue out of them. And in a word, the Sacrament is Chriſt our Influence and Nouriſhment in all reſpects, wherein the ſoule is capable of any want or complaint; ſerving to this purpoſe, that hee may be quickned up in our affections, and in ſteed of a decaying, uncheerefull courſe (which Satan and corruption beſet us with) wee may walke in and out with God, with peace and comfort, and it may goe well with us in all that we put our hands unto, both without and within, in life and death. It is a ſtrengthner of us to duty, a ſupply of needs, protection againſt evils, proviſion of good things. Its enough that the Supper is as 4. Deut. 5, 29.

large

large as any wants can be: No man knoweth where another mans shoe pincheth but his owne, but whereſoever the pinch is, Chriſt in the Supper is eaſe. All the difficultie is in the wiſe application, there is none in the point. This for the extent or object of Chriſt our nouriſhment.

Queſt. 2. The degrees. Which are foure.

The ſecond Queſtion will yet come cloſer to the point: *viz.* What this influence of Chriſt is, in what kinde or degrees it conſiſts. The anſwer is; That it ſtands in foure ſeverall parts, and tends to as many ends. Proſperity of ſoule being the adæquate end of the Supper; looke wherein true proſpering conſiſts, therein ſtands this influence: So that by this latter, the former will diſcover it ſelfe. Chriſt our nouriſhment by Chriſt our influence, which is the efficacie of it in the ſoule. The ſeverals are, health, growth, ſtableneſſe, and fruitfulneſſe in grace. The Lord Jeſus Sacramentall being all theſe in all ſuch as are truly begotten of him, in one meaſure or other.

1 Health of ſoule. 3 Iohn 2. Prov 3. 8. What it is: viz. Suſtaining the ſoule in her welfare.

Touching the firſt, Health of the ſoule is one ſtep of ſpirituall proſperity. Saint *Iohn Epiſt.* 3. 2. prayes for *Gajus* (an holy, yet ſickly man) That he might be well, or in health, as his ſoule, proſpered; intimating that one (and the firſt) ſtep of proſpering, is healthineſſe. *Salomon* ſpeaking of the feare of God, ſaith, *It ſhall be health to the navill, and marrow to the bones*: noting that the ſoule which truly proſpers by Chriſt, is healthy, even as a body is. Note then, even as when we ſee corne, hops, or the like, hold their vigour and colour, we ſay they will thrive: and as the body when it holds it owne, and keepes good colour and countenance, the bones running full of marrow, and the bloud and ſpirits running well and aright in the veines and veſſels, then its called hayle and ſound; ſo it is with the ſoule of a Chriſtian. His nouriſhment is then well aſcene on him, when he holds that which hee hath received once from Chriſt, when he beares his yeares well, when the conſtitution and frame of his ſpirit abides ſound, humble, beleeving, upright, thankefull, wiſe, wary, holy, righteous. Wee call health, the due conſiſtence of the conſtitution, and humors, without either exceſſe or defect: when the body keepes temper and vigor without any clogge or oppreſſion of ill humors or ſurfeit, befalling her. So is it here: when the ſoule is preſerved from the annoyance and diſtemper of the wonted bad qualities, pride, eaſe, infidelitie, unthankfulneſſe, envie, world, ſelfe-love, unſavorineſſe: when kept from looſeneſſe and ſecuritie, and hanging her grace upon the hedge, and

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running out of course, to all occasions, companies, baites, profits, pleasures, vanities: whereby the life of grace should be choked and oppressed: then she beares marke of some health and prospering; then she seemes to hold her owne in the life of faith, and the order of good conversation.

Now to this first end, the Lord Iesus our nourishment serves, especially in the Sacrament; and to this end all true Receivers frequent it, *viz.* That they may fare well, and prosper in soule. The Lord Iesus is able to doe this and more for them: *David* hath a sweet speech, *The Lord is my portion, thou shalt maintaine my lot and my chance*: Christ is able to uphold his owne worke, and the portion which he hath in his: As *Iohn* 17. he prayed for it, *Father keepe them in thy Name*: so he can doe it, *and of his fulnesse, they receive grace for grace. His flesh is meate indeede, and his blood drinke indeed*: its aseene upon their faces, and runnes in their veines, it puts sappe and vigor of joy, peace, and hope into them; and will not suffer them to looke worse and worse: as its said *Dan.* 1. That the pulse they eate by the blessing of God made them looke as well and fresh at seven dayes end, as if they had eaten the Kings fare. How much more then shall the Kings diet do it? Gods servants neede not forsake his house and fare, for the diet of the world, joviall, bold, wanton libertines, and timeservers; the Lord hath better fare than so for them: He counts it a dishonour to his Housekeeping, to see any of his to looke meager, or evill-favoured. And therefore looke what grace he hath put into them, he upholds it in them by his diet, by his flesh, by his bloud; So that they have the true Spirit of nourishment in them, they doe not coole in their love, through the aboundance of iniquitie: they are not pulled from their stedfastnesse, by the errour of the wicked; they doe not decline in their zeale, love, affections, judgement, savor, by the malice of Satan, the corruption of their owne spirits, the examples of formal and temporizing ones; they leave them to themselves, and looke to what they once received, and to him thry have once betrusted themselves with; and from his nourishment they finde themselves to be enabled to keepe the good things they have swet for, as 2 *Ioh.* 8. which in so bad and degenerate a world as this, is no small portion.

Christ our nourishment can doe it Sacramentally. Psal. 119, 57. Iohn 17, 11. Iohn 1, 17. Iohn 6. 55. Dan. 1. 15. 2 Iohn 8.

The 2 degree of Christs Sacramentall influence, is growth. And this still argues more prospetitie of soule, and that their nourishment doth them good. Wee see it in the creatures, and bodies of men; health will cause growth, by the constant use of nourishment.

The second degree. Growth in grace.

What it is? Esay 63,3,4.

ment. And this is, when not onely the soule holds even termes with the Lord, but outstrips her selfe, and as a tree of righteousnesse shouts forth her branches: and as the willowes by the waters doe every yeare grow in length, thicknesse, and tallnesse; that they do not onely not wanze and wither, but get still and grow bigger and bigger. So it is with a true prospering soule: He lookes not behind him what he hath bin, is not weary of health and welfare, waxeth not resty, lazie, careless, and standing at a stay, as who say, I have held long enough, and abode the heat of the day. Let hypocrites who stand upon their owne bottome, and keepe a measure of their owne within them, doe so: These are in another stocke, planted by the hand of the Lord Iesus into himselfe, and therefore looke what the seede is of which they were borne, the like is the pitch they aspire to; they looke still forward to that which is before, aiming at the price of the high calling of God in Christ Iesus. In whom, *Ephe.*4.16. the whole body fitly joyned, and compact, according to the effectuall working of Christ in each part, maketh encrease of it selfe; till Verse 13. it grow to a perfect man, and the measure of the stature of the fulnesse of Christ. So that, looke what dimensions are in Christ, what his length, depth, and breadth is, that (in proportion) the soule united to him by his Spirit, doth covet and seeke after by a kinde of holy instinct; and never thinks her selfe to prosper, and to be in good case, till she thrive and grow in grace: and although she mourne for insensibleness in this kind, and that any outward growth is more discerned than this, yet shee rejoyces that she hath some secret motions in her that way; that as she loathes to cleave to such as decline and wax dead, so she abhorres also to stand still, luskishly, lazily, wearisomely in the way and worke of Christ. Therefore sweetly *Peter*, 2 *Epist.* last *Chap.* and the end, joynes these two, to hold our owne, not to be pulled from our stedfastnesse: with growing in grace and in the knowledge of our Lord Iesus.

Luke 2,ult.

Ephes. 4.

Ephes. 3.16.

Psal. 101,3.

The Lord Iesus can doe these, & how? 1 By himselfe.

And to the end shee may doe thus, she beholds him into whom she is ingrafted: from his stocke she drawes juyce and moysture continually. She doth not onely behold his flesh and humanity, how that grew in stature; or at his example, how he by the assistance of his godhead, grew in grace with God and favour with men, (although these be sweet helpes) but she beholds the Mediatorship and unction of the Lord Iesus, how by the unction of his flesh with God, he was sanctified for his Church, and her use; how

Heb. 1,9.

all

all his obedience and growth in it, was not for himselfe, but for his beleeving ones; that they might grow up in more meekenesse, humblenesse, brokennesse of heart, mercy, love, patience, holy example, more in quality of graces; that they might be more purged from the uncleannesse of their owne spirit, and be more pure, and savory; more in the quantity and measure of them, that as a little did some good, and went a little way, so more may doe more, and goe a farre greater: give more light, seeme more beautifull, afford more savor, beare downe an ungracious world more powerfully, and witnesse more sweetly to their owne heart, the truth of regeneration, than ever.

By his Sacrament.

And to helpe themselves herein, they apply themselves to the Ordinances of Christ, not onely to the word that they might grow thereby: But to the Sacrament of the Supper especially, being the especiall helpe appointed to this onely end, to bring the Lord Iesus into the soule for her nourishment and growing in grace. So that needs it must be, that this growing in grace, which a poore soule seekes, is one of the most especiall fruits of Christ in the Supper: and Baptisme doth not more truely assure her of Regeneration, than the body of the Lord Iesus, and his bloud in the Sacrament, doth assure her of her growth in grace. Such as the seede is, such is the crop: wheate brings forth twentie, thirtie, or sixtie fold, its still of wheate: even so the food of Christ, which is heavenly, and holy, (for the flesh profits nothing, nor the bloud, although one had dranke it under the crosse; its the Spirit onely which quickneth) and was given for the breeding and nourishing of the soule in grace, it breeds an heavenly growth, and a spirituall encrease in every true Receiver; especially being assisted with other helpes, inward and outward, the mercies and blessings of God, which as Talents, are put to advantage for Gods glory.

Matth 13, 8.

Iohn 6, 63.

The third degree.

Stableneſſe in grace.

What it is?

The third is stableneſſe in grace. We see that mens bodies in time by continuance of health and growth, come to a pitch, to a measure of growth. This is a third prospering. It is not with the soule as with the body, which ceaseth to grow, when it is at her pitch, or declines rather when it is growne to her full point. But herein a pitch of bodily growth, resembles spirituall: that as the man grown to his full period, enjoyes (as it were) himselfe and his former yeares which he hath lived: becomes now (of a growing) a grown man, is come now to his best, to his full strength, ability and sufficiencie for service; so is it with a Christian. He growes in Christ

to

Ephes. 4. 13. to the measure and fulnesse of him, *Ephe.* 4. 13. So that whereas before in his beginnings, and proceedings, he found much ignorance in minde, much error in judgement, much infirmitie in spirit, much to seeke of direction and wisedome in his course: Also much unsetled, wearisome, off and on, up and downe in holy practise, many combats and conflicts with his bubbling, rebellious, inconstant, treacherous, withdrawing spirit; lo, now its otherwise; now hee is growne to some stay, setling, ripenesse, and experience in Gods matters, *Heb.* 5. more exercised in his spirituall senses to put a difference betweene good and evill, persons and things; not so blind as formerly, but light in the Lord, judicious, observative, sober in affections, staide in minde and resolution, having his heart at better bay and more awe, for teachable subjection to God, more firme in purpose of heart to cleave to God without distraction, 1 *Cor.* 7. 35. not easily carried away by each Doctrine and dice-play of men, not mistaking truths, not slighting them, not partially affecting them; but moulded in them, fashioned by them, and keeping his fashion as a man would do of his apparell, against each novelty. So also constant, setled, rooted and stable, 1 *Cor.* 15. last (reade it) not ungrounded in the foundation, not to seeke when Satan buffets, but knowing his devices, 2 *Cor.* 2. 11. and also strong to resist, couragious in the use of the Armour, and so persevering in his course.

Heb. 5. ult.

Ephe. 5. 16.
1 Iohn 2. 13.
Act. 11. 27.
1 Cor. 7. 35.
Epes. 4, 12.

2 Cor. 2, 11.

Christ Sacramentall doth this.
Ephes. 3. 17.

This is that which *Paul*, *Ephe.* 3. calls Christ dwelling in the soule by faith; as the Inhabitant who keepes in his owne, is not as a Stranger, or a Sojorner who comes and goes, but a Ledger, one that holds his abode, and delights in his dwelling. Oh! this is a great degree of Christs infusion and influence into the soule, when hee pitches there, settles and dwels there, (for what else is the stableneſse of the soule in grace, save Christs dwelling in it by his grace?) and is no flitter thence. And this third degree of nourishment the Lord workes in all his, who have attained the former two. They come to be as the Scholler riveted into his Rules, or the Tradesman in the mystery of his occupation, not to seeke of it: It is the promise of Christ to all his, that they shall grow up thus in the body; not by any vertue of their owne, but by the Spirit of the Lord Iesus their nourishment: and to this end, especially they cleave to this Sacrament, and improve the promise of it, *This is my body*; *This is my blood*, even to settle the soule by the frequent receiving of it, upon the Lord Iesus; for stableneſse, strength, courage, that they may enjoy the Lord Iesus in all the Sacraments they have received, and retaine

retaine the power of all the Ordinances they have uſed, all the graces they have growne in, all the duties they have done, affiictions they have endured, examples they have ſeene, works and governement of God which they have marked: I ſay, that from all theſe the Lord would bring ſuch an holy experience of heart, reſolution of purpoſe, ſetling of ſpirit upon the Lord, his threats, commands, and promiſes, as not doubting but they are firme and ſure, and therefore a rocke and foundation ſufficient to rely upon in all windes, ſtormes, and weathers whatſoever. This I ſay is that third degree of Chriſt our nouriſhment, which each communicant lookes for at the Supper. Matth. 7, ult.

The fourth and laſt, is fruitfulneſſe in grace. See 1 *Cor.* 15. *ult.* where the Apoſtle joynes theſe two laſt branches: *Be ye unmoveable and ſetled, alway abounding in the worke of the Lord.* We ſee it in plants and men: The plants muſt be well ſpread and rooted in the earth before they can grow fruitfull, at leaſt in plenty. A little roote will not nouriſh large branches and boughes: Sometime the root is ſo bare and fleet, that it will ſcarce furniſh the tree with leaves; but a large deepe root hath many ſtrings, and little ſuckers, which worke for the tree, and feede her with nouriſhment; ſo that the roote abiding deepe and faſt in the earth, the fruit is plentifull. We know Nature is never more fruitfull in the active principle of generation, than when the ſtrength of the body is well confirmed. So then, this is the laſt ſtep of ſpirituall proſperity, when this fourth is added to the three former, to wit, fruitfulneſſe in a good courſe. And it is the perfection of that influence and communion which we here injoy in the Lord Ieſus our nouriſhment. *That meate indeede, and drinke indeede*, is this abundance and fruitfulneſſe; When out of the abundance of the heart, the tongue is fruitfull in uttering, the hands in working, the feete in walking, the members in ſervice, the whole tree in bringing forth fruits of righteouſneſſe. *Eſay* 61. 3. calls ſuch accepted, and beloved of the Lord; as we eſteeme exceedingly of bearing trees, eſpecially if yearely and plentifully. It is from the roote of the Lord Ieſus, that the ſoule doth grow thus fruitfull. The indwelling of Chriſt, is the abundance of influence: the leſſe of Chriſt the ſoule hath, the leſſe ſap and fruit; the nearer the communion, the greater the influence. The greater the treaſure is from which a man draweth, the richer the ſupply. Wee ſay, Its ſweet to take from a great heape. An heape will ſerve for all uſes: a poore unſtockt man is eaſily perceived in his wares, the ſmall

The fourth degree. Fruitfulneſſe in grace. 1 Cor. 15. ult. What it is?

ſtore

ſtore and choiſe thereof: he that hath little mony to lay out, is bare in his houſehold, attire, family, diet; ſcarſe hath for neceſſitie, but nothing for delight and plenty. So is it with a man that is no proſperer in grace, hath only from hand to mouth; he cannot verifie our Saviour his ſpeech, *That out of the abundance of the heart, hebringeth good things abundantly*: but rather he is ſcant in good ſpeech, ſcant in preaching (no more than needs muſt) in hearing, prayer, meditation, barren and poore: ſo in the graces of the Spirit; little love, ſmall humility, compaſſion, ſo in duties, ſo in meanes. Alas, the roote is bare, and therefore the tree is unfruitfull.

Chriſt is this roote of fruitfulneſſe. Iohn 11,3. & 12,1,2.

So alſo the deeper the ſoule is rooted in Chriſt; the larger roome he hath in the heart, the more ſcope and entertainement he finds, the greater graces he affords. If we compare *Mary* and *Martha's* houſe, with the houſes which now and then Chriſt was bidden too, no doubt but we ſhall finde, that his fruits of preaching, love, converſe, miracles, and good doing, were more full in the former than the latter. Why? There was no ſtop, hee might be ſure to be welcome at all times: therefore he ſhewed himſelfe more there, than elſewhere. Chriſt then the more he is rooted in the ſoule, the fuller he is of influence, and ſo growes more fruitfull. For, what is fruitfulneſſe? Surely when a Chriſtian being aſhamed to conſider what a barren heart he hath had under full meanes; and how little and narrow the good is which he hath done for God, to himſelfe and others; and beholding the cauſe thereof, his want of true ſtock of knowlege and faith: mourneth for this his miſery, and ſeeking for an heart fuller of Chriſt and his nouriſhment, doth from his treaſure extend himſelfe plentifully to the exerciſe of ſuch graces, meanes and duties, as may be uſefull to himſelfe, and in the communion of Saints. If a poore ſhopkeeper almoſt banquerupt, be ſet up, and holpen up againe with new ſtocke, what will he doe? Ply the matter, runne to *London*, furniſh himſelfe with the beſt of wares, and choiſe of them, bring them home, fill his ſhop in every corner; and ſatisfie the turne of every buyer. Oh! what a change is there?

So it is with a Chriſtian recovering out of a fruitleſſe courſe by the Lord Ieſus his raizing and ſetting him up againe, ſtores himſelfe with plentie of graces, ſets them on worke, fills each part of his life with dutie; yea, ſets himſelfe againſt his former unprofitableneſſe: Adding to his knowledge, faith; to his faith, love, meekneſſe, patience, experience, hope: that ſo hee may

not

not be unfruitfull in the Lord Iesus. If hee have risen up well apaid in his morning awaking, hee rests not there (as before) but fetches from his treasure a cheerefull heart to his calling: from thence proceeds to family duties and government, from thence to doe good, and to take good in company, thence to be well occupied alone, thence ready to visite the sicke, to admonish, to comfort, to advise others, and when all is done, to nourish in himselfe the life of faith one while, humblenesse another while, forbearance, longsuffering in provocations; thankes for blessings, patience if crossed: sometime in one, sometimes in another duty; yet neither hurt by one from another, nor glutted by succession of service, but fruitfull and unwearied in all, with one eye to his ground, another to his end. Even as a man of an active spirit, if well apaid in diet, and refreshed in body, sticks not from morning to night to be doing, loathes to be idle, and thinkes himselfe to have lost that day wherein he hath not beene full of employment. Now so is it here; the Lord Iesus his nourishment, so enables the soules of his, that they seeke occasions to expresse goodnesse, as eagerly as a barren heart shunnes them: that which strikes the one dumbe, and as dead as a stone, yea is as bane to him, that quickens and joyes the other, because the fulnesse of grace makes the worke most sweet and welcome. Now wherein is the Lord Iesus so full a nourishment as in his Supper, in which he brings forth all his store and Magazine to fill the soule that is emptie with good things, and so to send it away from his Table, furnish'd (as the Apostle saith) as a vessell of honour, and prepared for every good worke, so that none comes amisse? Thus I have given to the Reader an answer to this question, what the Lord Iesus our nourishment is, both in his parts and degrees, one of the maine things which I would wish him to marke in the whole Treatise, for the true conceiving of the vertue of the Supper.

2 Pet. 1, 5, 6.

1 Cor. 15, ult.

2 Tim. 2. 21.

Now I come to the use, which is as weighty. And first this Doctrine is one of the fearefullest terrours that can fall upon the profane sort of men, that live within the bosome of the Church visible; All Atheists, Neuters, meere Civillians, Ignorant, Profane, Libertines & Hypocrites. Is the Lord Iesus the Sacramentall nourishment and influence of his Church? Oh wofull then your condition! who cut off your selves from all communion and fellowship with him; I say not in some, but in all grace of his, or part in his Ordinances. Alas! the day is to come that ever ye saw neede of him, to

Vse 1.

subsist in him at all. Your bondage, enmitie, and hell, seeme libertie, amity, heaven to you. The divell hath bored your eares for vassals to himselfe, as notorious wretches, who are willingly slaves when ye may be free. Who then wonders if the Supper of Christ, and that offer of welfare which he makes therein to his, be as a fulsome thing unto you? Alas! as long as your drinke, lusts, play, company, sleepe and belly-cheere, be granted you; who wonders if ye despise (with *Esau*) this birth-right? If with Swine yee tread
Matth. 7,6. these Pearles, and this Manna in the dirt? Alas! it availes not you to have such a previledge as Christ to feed your soules, if the whilest
Heb. 12,16. ye want your carnall appetite satisfied. If this foode were but as a messe of Pottage, as the wearing of your lockes, ye would have had him ere now. But oh! sapleſſe, barren, and unsavory wretches; to whom these dainties are as a dry chip. Who come and goe to the Sacraments, as to dumbe Pageants; more fit for a masse of trickes, & apish ceremonies, than the solemne feast of Christ Sacramentall.

Woe be unto you, oh ye Dooges and Swine! your morall sinnes are fearefull, your swearing, your lying, cosenage, drunkennesse: But your chiefe misery is, that you are carnall wretches, sold under your lusts, destitute of all union, or communion with God: your hearts are not where your bodies are, when you come to Christ and
Eccles. 10,2. the Supper: But as the fooles heart is on his left hand, so are yours
Acts 8.21. with your lusts, which are your appointed, meate, drinke, and pastime unto you. Therefore you have no fellowship in this businesse: your Sacraments are the woefullest markes of wrath which ye can carrie about you: Law, fashion, custome, feare, formalitie, are your grounds of receiving; Christ ye come not for, and your hearts
Verse 23. tell ye, he belongs to no such. Therefore ye are as yet in the gall of bitternesse; save onely that lust hath chained up your senses and
Iohn 3, ult. hearts, that ye feele nothing amisse, and ye doe but abide under this chaine, till the day of wrath, and vengeance; Oh; that ere that woefull houre sweepe you to hell, the Lord would awake you either by his Word or Workes: to see in what a wofull condition ye stand! Seeing the Church doth not excommunicate you, oh that you would cut off your selves as Alians from this Communion! Oh that your flesh might be destroyed, and your jollitie subdued,
1 Cor. 5,6. that (if possible) your soules might escape in the day of the Lord.

Vse 2. Reproofe. Secondly, let this be reproofe to such as goe for religious, and perhaps may be so (for we cannot tell, but leave it to God and themselves to try) to whom after all this long while of Sacraments, the doctrine

doctrine and myſtery of the Supper is both unknowne and untaſted! What juſter complaint can wee take up among many, than this, that Chriſt the nouriſhment of his people is ſo little knowne! Looke to it; if the Goſpell and the pearle hidden in it be yet hidden from you, the God of the world hath ſo blinded you with the eaſe and forme of an emptie profeſſion, that the glory of Chriſt ſhould be ſtill eclipſed from you. Beware leaſt there be not in you ſtill a common heart of the world, which cauſes theſe ſpirituall things to be ſo harſh and ſo unſavory. 2 Cor 4,4.

But to ſuch as deſire to be affected with their ignorance in this kind, I ſay but this, Examine and trie your ſelves about this weightie matter, I meane the knowledge and uſe of Chriſt in the Supper; and let this make amends for your ordinary egreſſe and regreſſe to this Ordinance without ſearching your ſelves, I know right well; Sacraments were never ſo common, ſo monethly, ſo ordinary; and here and there Sermons, or ſome kinde of preparative, are made before them: but who is he almoſt that knowes what Chriſt offers to be unto his truly bred ones, the youth of his wombe, in his Supper? To whom are thoſe flouds of Hony and Butter knowne, which are in Chriſt for the ſoule that is ſtarven and needs him? Oh if Chriſt in the promiſes of nouriſhment were your delight! your need would make you ſeeke out, and ſearch after the ſeale annexed to the promiſe, that by it, your bare faith, naked and barren ſoules of the power of Chriſt to purge and ſanctifie you, might be doubly refreſhed. Tell me in particular, Did it ever enter into you, that the Lord Ieſus ſerves to feede, as well as to breed all his? To nouriſh his in thoſe graces of the Spirit, which Baptiſme hath begot in thee? Doe you know the way, unto him by the Supper, (as to the Church by the path) for making your Iuſtification, Adoption, Reconciliation, more evident to your ſoules? Doe ye lot upon it, that there (if any where) even at the feaſt of Gods mountaine, the broken peace of your conſciences, the joy of your ſoules, the confidence, contentation and liberty thereof to go in and out with God, is to be revived? Why make ye then no more uſe hereof? Why do Sacraments then as clouds paſſe over your heads, leaving ſo few of theſe drops upon them?

With examination. The firſt, and that in five.

1

Iob 20. 17.

2.

Oh! if you knew the gift of God truly, that here is the fountaine for you to drinke at, to quicken and enlarge the graces of the Spirit, faith, love, courage, thankes, uprightneſſe, mercy, patience, and fitneſſe for the Croſſe, (all which you ſo infinitely want) how

3

Iohn 4, 10.

could it be, but that honeſt and good hearts would preſſe in for a childs portion, as oft as God offers it? Who ſhall beare ye off from this houſe of Gods proviſion, if ye were privy to thoſe bare walles at home, from whence ye come? If it could but ſinke into you indeede, that there is no want, no diſeaſe, no ſinne, temptation, let,
4 enemy, Croſſe; but the Lord Ieſus hath there a ſupply for, Phyſicke, eaſe, ſtrength, redreſſe? Oh! a man might as ſoone rate a Begger from ſome great houſe of almes, as diſcorage you from the Sup-
5. per! If there the Lord Ieſus emptie his treaſures of wiſedome, and direction, for the order of your tongues, mariages, families, companies, buyings, and ſellings, and ſo to make your whole round of converſation, ſweet, reformed: Oh! how is it poſſible that yee who complaine ſo much of your wants in all theſe, ſhould not
2 King. 7, 8. come to Chriſt here, as thoſe ſtarven Leapers fell upon the full tents of the Aramites, here catching up meate for hunger, drinke for thirſt, apparell for nakedneſſe, gold and pearles againſt povertie, both for the preſent, and for time to come? But alas! ye know it not.

Secondly, uiall in foure particulars.

Againe, if yee ſhall ſay, ye hope yee have got theſe in the Sacrament: I anſwer, I know ſome doe, but ſeeing I ſpeake to the bodie of Chriſtians who doe not; it cannot hurt any to trie that alſo:
1. I may truely ſay; all ſuch as finde Chriſt ſuch nouriſhment to them, may be knowne by their fruits. Oh! they are healthy and proſpering, they diſcredit not Gods diet, are not meager, evill favoured, ſurfited with ill humors, pride, eaſe, the world, revenge, hypocriſie. This Phyſicke and Diet of Chriſt broken and crucified hath given corruption her deadly bane (more or leſſe) in point of reigning and deluding, and defiling them: they loathe to decline from Gods truth, and the power of it; the wayes of ſtarters and revolters, and time-ſervers, are as vile to them, as drunkenneſſe or uncleanneſſe: They hold their owne towards God in ſome poore ſort, and this pulſe of God (as its counted, although indeede reſtorative) fleſh and bloud of Chriſt, is made fleſh of their fleſh, and runnes in their veines, and miniſters vigour, ſpirit, and life, unto them, to keepe them in Chriſts body, in the midſt of all the pollutions, and declenſions, and coolings, and curſed examples of this
2. world. Secondly, this Supper of the Lord Ieſus, fattens and makes them thrive in grace, makes their grace more, more ſavory, better qualified, enlarged in meaſure, more humble, meeke, patient, and heavenly, than when they firſt beleeved: This grace of the Sacra-

ment

ment heales them of an hide-bound heart, dead and ſtale, weary, and ready to ſtand ſtill in grace. Every Sacrament addes a little of Ieſus Chriſt his tallneſſe, thickneſſe, depth, and makes them increaſe in favour with God, in credit with his Church, to reach further than formerly they did, and to be enlarged in holy abilities for God and his Service; loathing to ſtand ſtill, as much as to be quite dead.

Thirdly, they ſhall finde it by their ſetledneſſe of Spirit, and holy purpoſe of heart to keepe the commandements, and to cleave to the Lord, as *Barnabas* ſaith, *Act.* 13.27. They ſhall wax more rooted, grounded both in truths (eſpecially the maine) and in the power of them; and that not in doing onely, but in ſuffering alſo. Chriſt will be a Bulwarke unto thew, to fence them with courage and armour againſt aſſaults, enemies, Sathan, and the errorss of the wicked, that they may not be pulled from their ſtedfaſtneſſe. Laſtly, the Lord Ieſus will nouriſh them ſo fully, and ſo roote them in himſelfe, and ſet their pipes ſo in his well-ſpring, ſo dwell in them, that out of their bellies ſhall flow rivers of waters, able to water all their practiſe, and to make each power of their life fruitfull. I ſay, he ſhall heale their barrenneſſe, extend their grace ſo, that it ſhall ſuffice them for many uſes of life, as formerly for few. Briefely then trie your ſelves by theſe markes. Sure it is, they catch many in their ſnare, convincing them, either to be none of the Lords: or elſe to diſhonor his Diet, and to call the Lord a hard Maſter, who reapes where he ſowes not, and keepes a bare houſe: whereas the very hired ſervants of his houſe fare better, than the jollieſt & braveſt that live out of it. Oh! if ye be theſe children that have their dally portion from Chriſts trencher (as *Ierem.* 52.54. it is ſaid of poore *Iehojakin* that priſoner) happie is it for you, theſe trials ſhall not hurt you; but if yee be not ſuch, certes, to trie may doe you good, and prevent that danger which all bad Receivers are liable unto. Which grace the Lord grant you.

3. Pſal. 119.57. Acts 13.27.

2 Pet. 3. ult.

4. Ioh. 7.38.

Concluſion of the uſe.

Mat. 25.25.

Ier. 52.54.

And nextly as in due place, whom ſhould I turne my ſpeech unto, ſave unto the *Iehojakins* of the Lord (be not offended at the name, ſeeing its probable, God at laſt ſhewed him mercy for his obedience) I meane, ſuch as by this daily portion of his Chriſt, fare well and proſper in goodneſſe. Theſe I muſt diverſely ſpeake to: firſt the ſtronger ſort, then the weaker. To the firſt in a word, this I ſay, That if the Lord in mercy have granted you this portion, and theſe bleſſed fruits of proſperitie, whereby ye are eaſed and cured

Uſe 3. In two Branches.

1. The ſtrong.

of that Epidemiall disease of the age, a declining, hide-bound, unsetled and barren course with God; I say unto you, blesse God in secret, who hath given you morsells and draughts which the world
Psal. 16, 6. knowes not: count your portion to be fallen into a good ground, and desire not to change it for the husks of Swine, no nor the feasts of Princes: To you I shall say more after, in the point of enjoying Christ.

2 The weake. But unto you weake ones, let me speake otherwise, and take your sad words out of your mouths: you cannot deny, but the Lord hath both bred you, and fed you by his Son, and by his Sacrament; yours they are, & as Christ is Gods, so you are Christs; but yet that nourishment of Christ which I have here described in the parts and degrees of it, which dogges doe catch at bouldly; perhaps you
Dub. dare not apply to your selves: you are affraid that this my discourse will condemne you; for you are farre from the tyth thereof (you say) farre from improoving the Sacrament to all those ends, or in such degrees as the last use presseth: your faith (notwithstanding all your Sacraments) is weake, your comfort, peace, freedome of heart, small: your grace little stirred up in you (to your feelings) your inner bent of spirit still faint, and your streame weake; your conversation full of disorder, and the staves of your wheele which should support the race of it, pittifully broken, your errors many in ruling your tongues, families, liberties and selves aright: and you say, if this be the fruit of the Sacrament to make Christians prospering in health, growth, staiednesse, and fruitfulnesse: Oh! what shall then become of you?

Sol. I answer: Hold the Evidences of your Baptisme and regeneration: proove your calling to be sound: and keepe that you have gotten: mourne that you have not improved Christ in his foode and welfare, since you knew your selves to be the Lords: perhaps there hath beene a fault this way, that you have rested too much in that, and too little stirred up the grace of Baptisme by the Supper. Let that humble you: and covenant for hereafter to make better use of the promises & Sacrament of nourishment than you have done: for your comfort, this I say, The Lord hath taken away your sin, you shall not dye: the Supper is the nourishment of the weake as well as of the strong: All measures are not alike: By those which I have here noted, I doe not desire to snare any, but to shew Gods bounty and what Christs fulnesse can beteame, not what each Receiver carries away. Therefore be not discouraged; God is like a

tender

tender mother who hath both ſtrong children, and weake, ſhe hath meate for them all: But if any one be poorer and weaker than another, that ſhall have the deintieſt: not that it may ever looke to lye upon her hand: But that being cheriſht by her cordialls, it may grow ſtronger, and be free from ſuch maladies. Therefore in Gods feare, if there be truth, and a mourning heart for failings, and hunger after the beſt meaſures of grace which Chriſt hath for thee: let not this view of doctrine diſmay thee. Encourage thy ſelfe to waite for pardon of old defects, and the Lord ſhall by that I have ſaid, rouze up thy ſpirit to an earneſt coveting and a true enjoying of ſuch welfare in Chriſt as thy heart longeth after: Diſiſt not thy diligent receiving, and holy, humble preparing of thy ſelfe; for if thou leave Chriſt (as *Peter* ſaid when thoſe carnall followers departed) whither ſhalt thou go? He onely hath both words and food of eternall life.

But here ſome may ſteppe in and ſay, yea, we ſhould have hope of this if onely we had ſome defects and decaies in grace and goodneſſe: But its worſe with us: for we have harboured our corrupt qualities of ſloath, eaſe, deadneſſe, yea, perhaps, a proud, uncleane, covetous heart: yea rebellious againſt many knowne truths of God: ſinned againſt his mercy by much preſumption, againſt his threats by ſecurity, againſt his charges by contempt and diſobedience: our hearts accuſe us of coldneſſe, ſelfe-love, unthankfulneſſe, forgetting of Gods adminiſtrations, wearineſſe of the yoake of a ſtrict walking with God, and counted it preciſeneſſe; taken the uttermoſt of our liberties: counting them our enemies who have reprooved us: And now loe, the Lord arraigning us at the Barre of juſtice, we are confounded in our ſelves, and almoſt driven to deſpaire: when our conſciences doe riſe up againſt us, and the Lord ſeemes to leave us to our ſelves, we ſeeme to be in hell: Is there any hope for ſuch as we? I anſwer, firſt I wiſh ſuch to try their Baptiſme and the truth of their firſt calling to be ſound: (of which after in the triall of our eſtate) and if they can proove that they have ever beleeved the promiſe, and found favour with God, then I ſay, the grace of God within you ſhall ſtirre up your ſoules to an unfaigned humiliation, and brokenneſſe, and ſhall recover you to a ſight of his promiſe. The Spirit of God ſhall not ſuffer you to runne from God with ſuch full bent of heart, but your checks and combats, working with the experience of mercie and former pardons; ſhall revive the ſeede of God within you: So that yee ſhall not

wholly shake off the spirit of regeneration: The grace of your Baptisme shall be as a second boord after shipwracke to recover you; and shall send you to the Supper with hope of regaining that light and comfort which your revoults have darkened and eclipsed: else should the Sacrament be of no power to succour distressed consciences in their relapses; But this I adde, such shall finde it hard to binde up their breaches, and wish they had never revolted.

Vse 4. Fourthly, let this be an use of instruction about that one particular of Christ our nourishment in redemption, a doctrine seldome pressed in the Sacrament, and therefore I will take some paines to presse it. The Supper of the Lord offers to all beleevers a portion of Communion with Christ in his afflictions: And as baptisme is our prest-mony to bind us to Christ in all estates to be his souldiers as well as servants to our end: so the Supper confirmeth us in the grace of our Baptisme. Therefore know that its not for nothing, that we receive Christ crucified, both body, and bloud, under bread and wine: to put us in minde of taking up our Crosse dayly, making it our daily bread. That we drinke at this Supper, as its wine of refreshing; so it is a Cup of bloud: and the wine of the indignation of the Lord upon his Sonne: *Esay* 63.2.3. And although Christ dranke the dregges and trod the winepresse thereof to free us from the guilt and curse of it: yet not from suffering for Christ: The Sacrament is a badge of our conformity with Christ (or at least of our renued courage) in his afflictions, *Phil.* 3. Christs cup was so bitter that he prayed oft; Father, take it away: So must thou looke for the like, that if God should compasse thee about and hedge in thy way, adde sorrow to sorrow, and make thee a *Marah* of a *Naomi*, removing thee (on the sudden) farre from prosperity: Oh! thou mayest say, The Lord Iesus hath drunke of this cup unto me: The extreame bitternesse and anguish of it, he hath taken off: if thou be his, thou mayest say, Blessed be God, this Sacrament offers me a discharge from sinne, curse, Satan, hell and death: I know the hardest, and have shot the gulfe of these: yet still there remaines a relique of bitternesse for thee to drinke, to frame thee to the love, selfe-deniall, patience, and victory of thy Master, and much more to be content to beare as he did. Hee bare for no sinne of his own; but thine onely: and he bare that he might helpe thee to beare, and in all thy afflictions be troubled; that he might take the sting and venome of them away, and make them tollerable.

Esay 63.2,3.

Phil. 3.12.

Ruth. 1.20.

2 Cor. 5. ult.

Esay 53.12.

Do not then greet the Lord unkindely, and treacherously, when the

the croſſe comes, as if the Lord had ſent it in wrath, to cut thee off, to take away thy right, *Lam.* 3. and to caſt down thy ſoule out of her place: No, although the Croſſe may ſeeme darke, uncouth, and to have ſuch ſad circumſtances in it, as for the preſent, thou ſeeſt not how to winde out of: But, remember thou receiveſt the Sacrament no ofter, than the Lord Ieſus offers himſelfe to thee in the heavieſt, bittereſt, and moſt unſpeakeable croſſe, that ever was borne: What gall was not mingled with his drinke? Wherein was hee afflicted ſave in that which was moſt precious, even the love of his Father? and for what, ſave for ſinne, that was more irkeſome to him than death? If the Lord then croſſe thee ſo, not in ſome petty filip of a finger, but in a tedious ſort, even in what is moſt pretious: conſider the Lord hath done it: that he might make thee partaker of his holineſſe, *Hebrewes* 12. conformed to him in his meeke yeelding to his Fathers will, to the contempt of the world, nay of thy vile and proud heart; to ſelfe-deniall in all bleſſings, to mortification of thy ranke luſts: yea he doth it, that thou mighteſt put thy mouth in the duſt, and be low, when he will have thee ſo: that rottenneſſe might enter into thy bones, and thou mighteſt have peace in the day of trouble.

Lam. 3, 35. Mat. 26 46, 48.

Be then under it as he was, whoſe cup thou doeſt drinke of; and ſhew what ſtrength thy oft drinking of it, hath put into thee: Bee ſenſible of Gods ſtroke in a moderation, neither too much, nor too little. Labour to ſuffer the will of God: let it cleanſe thy ſoule and purge that ſcurfe which it was ſent for; and truſt God, and pray that he would deliver thee from that thou feareſt; waite for the good of it, the whileſt; and for releaſe of it in due time, not conſulting with fleſh, how, or how farre or when, but truſting him with it, who hath infinite wayes above thy reach to effect it. If the Martyres could endure their bodies to be burnt to aſhes, gladly, upon this ground; how much more thou, who never endureſt the firy triall, nor yet the anger of God in thy ſmaller trouble? If hee have removed that, by his agony, bloudy ſweat, and deſertion: what elſe ſaue ſweet conformity to thy head, remaines for thee? Let it then be inſtruction to thee, to draw more and more ſtrength from the Sacrament to enable and ſuſtaine thee in thy bearing of it! Alas! we come for the ſtaffe of bread, and the wine of rejoycing, to fit us to obey: but not for the helping us to eate the bread of affliction, and to beare the cup of indignation aright, as *Micah* 7, 9. Oh! what a ſtranger it is.

Heb. 5, 5.

Mica. 7, 9.

CHAP.

Chap. VIII.

Touching the Sacramentall Act of the people: and so the third Generall of the Description, viz. The End of the Supper.

NOw, my promise made at the end of the sixt Chapter requires that I come to the Sacramentall acts of the people: The which I will handle as the use of Exhortation, from the doctrine of the former Chapter falling fitly into the streame thereof.

Fiftly, then is Christ Sacramentall our nourishment? Then let all his People obey his Charge: first to take this body and bloud of his to them: secondly to eate and drinke them. Touching the former, I meane this, receive and beleeve that this flesh and bloud of his is given to thee, for thy particular nourishment. All the former uses presuppose this: obey in this, and all the rest shall follow duly.

1 Take. For the better conceiving of this Act of taking: note, that it stands in relation to a gift offered in the Sacrament. And the gift is Christ

2 things in it. and his benefits. Now to take them is to doe these two things. First to concurre with the giver in the offer of this nourishment. Secondly, to apply and make it our gaine for the purpose which it

1 Concurrence. serves for. The former of these hath two branches, according to the nature of the offer made in the Sacrament: the former is concurrence of consent, the latter of obedience: in both stands faith. That this may be conceived, marke, that the Lord offers this gift, either by promise: or by charge: The former is the ground of the latter; and therefore the soule concurres with him in both duely: consents to his promise without cavilling: obeyes his charge with-

Partly in consent in 6 particle. out rebelling, takes by both. Touching the former, first, let it appeare how God offers and promises Christ Sacramentall: and then it will easily appeare how freely faith consents. The promise is conceived thus, This is my body, this is given for you: this is the new Testament, and the Cup of it, in my bloud, shed for you: In this conceive these sixe especials (which in a short view to see, will

1 the excellency of the offer. both revive and profit the Reader) briefely. 1. The excellencie of the gift. 2. The fulnesse. 3. The aptnesse. 4. The propriety. 5. The graciousnesse. 6. The manner of exhibiting: and these will shew how faith consents. First, the Lord saith, This is my body & bloud; that is: my nourishment, meate indeede, drinke indeede, not earthly, fading, mortall, but heavenly, eternall: he which eates it

shall

ſhall hunger no more, he who drinketh it, ſhall thirſt no more: its the Lord Ieſus from heaven, heavenly. What ſaith faith? I conſent Lord, the reaſon is ſtrong, I take thee. Secondly, the fulneſſe. This my foode is no ſcant and halfe diet: its my fleſh and my bloud, that is, my ſelfe in my Satisfaction and Efficacie, and my whole ſelfe, no part excepted, the whole Diamond unbroken: and with my ſelfe, all that I can afford, all my graces, to nouriſh the whole ſoule in each part, for each defect, for full encreaſe: not a particular gift to the minde, as knowledge, or to the heart, as patience; but all Chriſt and all his grace for the perfecting of the whole man in his meaſure. What ſaith faith? She conſents: its royall, O Lord, I yeeld and take it. 2 the fulneſſe of it.

Thirdly the aptneſſe. The Lord offers thee not meate and drinke which thou art uncapable of: as if whole loaves or flagons ſhould be offered thee, too heavie and groſſe for thy receiving; But its apt, prepared for thee, meate laide unto thee, in morſells, in a cup, a meete draught for thee, a body given and broken: A cup of the new Teſtament in my bloud. What ſaith faith? I conſent Lord, I doe take it as prepared for me. Fourthly, proprietie. The Lord addeth, Its given for you: ſhed for you; for you in perſon, and for your wants and uſes in eſpeciall: So broken and ſhed, as if no other, but you were regarded in it: yea, though given for the ſinnes of the world, yet, ſpecially for you, and your nouriſhment. What ſaith faith? She conſents, Lord I leave not my portion for another to take, I take my owne my ſelfe. Fiftly graciouſly. Lord its a nouriſhment given, Offered to you; what is freer than gift? Its not urged, extorted by force on your part (although if yee went from ſea to ſea, to get it, it were cheape on the price) but freely, and of mine owne accord, given, when it could not be expected; with a moſt plaine, beteeming heart, meaning as I ſpeake, not to deceive, nor defraud. What doth faith? Lord farre be it from me to warpe from thy meaning, I enquire no further, I conſent and take it. Laſtly, the manner of exhibiting it. I offer it thee under ſignes of bread and wine, the ſtaffe of life, and cheere of the ſpirits: It is no other nouriſhment, than I offered thee in my Promiſe: That offered me as thy pardon, peace, and ſtrength; ſo doth my Supper: The manner of exhibiting is diverſe, but my offer is one, and the nouriſhment is the ſame; onely here I offer it in a more familiar and apt manner, to releeve thy infidelity; let not that which I offer thee for the better, in the more effectuall manner prove for the worſer, and

3 The Aptneſſe of it.

4 The propriety of it.

5 The graciouſneſſe of it.

6 The manner of exhibition.

and be weaker in efficacy. What ſaith faith? She anſwers, Thy way is beſt, I conſent, I take it in the way thou offereſt it. Thus we ſee how faith concurres with the promiſe, and conſents to it.

The 2 act, Obedience of faith.

Vpon the Promiſe depends the charge. For marke, the Lord adds, Take it therefore, eate and drinke it. Why? becauſe its ſo qualified for thee, and ſo neceſſary, that thou canſt not take it, but thou ſhalt proſper and be happy; thou canſt not refuſe it, but thou muſt needs pine and periſh; Therefore I who by promiſe have thus drawne thee, doe alſo by my Authority Command thee. I know many things (as excellent and weighty as they are) yet are not eſteemed, becauſe they are unknowne: Therefore I who know them better than thou, doe require and charge thee upon thy Allegiance, Take, eate and drinke this my body and bloud, that thou mayeſt proſper and fare well. What doth faith? She obeyes the command, and ſaith, I doe ſo Lord, I take them as thou commandeſt, I concurre with thy command as with thy promiſe. Thus wee ſee the firſt worke of faith, to concurre with the offer of Chriſt her nouriſhment. Thus much for that.

The Vſes. 1.

The uſe of it (ere we come to the ſecond) is threefold, firſt, of diſtinction or difference betweene a true Taker of the Sacrament, and a falſe, a beleeving one, and an unbeleeving; Its worth our noting, becauſe every foole will be prating and ſay, he hath taken the Sacrament to day; Oh its high holiday with him! His garments are all white. But oh foole? what taking is thine? Onely of the Elements! onely the worke wrought! If this will commend thee to God for a true taker, its well, elſe all is loſt. But oh wretch! Thou art a taker indeed; but a theefe, thou takeſt that which is none of thine, by ſacriledge. Thou takeſt not by concurrence with a promiſe; Thou neither conſenteſt to that, nor obeyeſt the charge: thou runneſt not with God, but out-runneſt him, preventeſt him, and ſnatcheſt his nouriſhment from him as a dogge, which he hath given onely to children. And this I will proove. Thou haſt neither a conſenting eye of faith to ſee what the Lord gives thee: nor yet a conſenting heart to be affected with it: nor yet a conſenting hand to receive it: more than ſenſe convinceth thee of; thou takeſt not, becauſe thou conſenteſt to no promiſe; Thou haſt a traytors heart within thee. None of all theſe ſixe cords of this Sacramentall promiſe will draw thee: no, though the cord were made of many more links, thou wouldeſt ſtill be the ſame, an unwilling, unbeleeving

ving wretch, and ſtill warpe, withdraw from God and diſſent from his offer. Thou haſt no power to cleave, to conſent and obey.

I may ſay of thy unbeleefe, as of *Sauls* hypocriſie, 1 *Sam.* 15. Though *Samuel* did ſundry wayes convince him, and ferret him out of his hole, yet ſo tainted an hypocrite he was that hee would not be convinced: He was at laſt as at firſt: he ſaid, Honour mee yet before the people: and ſo went away an hypocrite. Such is unbeleefe: its like the *Ethiopians* colour, or the Leopards ſpots: if theſe may be changed, then may unbeleefe, not elſe. Oh! the endleſſe and bootleſſe urging of promiſes upon unbeleefe! behold her face in a glaſſe and abhorre her, and ſay, Into her counſell let not my ſoule come! And as I ſay of her treachery, ſo I ſay of her Rebellion: She will be awed with no charge, no more than won by a promiſe. Alas! ſhe thinkes as *Eve* thought being deluded by Satan: That God forbad her the tree of good and evill, for hatred and of evill will: all that ever God had enricht her with, could not ſway her rebellious heart, to conceiue a good thought of him, ſtill he did it to croſſe her. So doth unbeleefe deale with Gods charges: when he tells us, He commands for our good, and not his owne: that it might goe well with us: we anſwer, No, I cannot thinke ſo, its harſh to my eaſe, and ſloth, to yeeld: True, but if it were poſſible that thy rebells heart could ſtoope, it would after ſeeme pleaſant, and thou wouldſt not for the world but have obeyed. This by the way may ſerve to point out the contrary natures of faith and unbeleefe.

1 Sam. 15.30

Ierem. 13.

Gen. 3.5.

Secondly, its uſe of admonition to all that would take the Lord Ieſus Sacramentall aright: To reſiſt carnall reaſon. which reſiſts faith, and holds the ſoule under the bondage of ſenſe and fleſh. Many when they come to the Sacrament in the ſight of the promiſe, wonder that any man ſhould not take Chriſt and his nouriſhment; who yet when they be baffled with carnall reaſon, are ſo farre off the hookes, that they wonder any ſhould beleeve it! Beware of this lewde counſellor; if once hee and thou have talked, hee will corrupt the ſimplicity of the promiſer, and the nakedneſſe of faith: and fill thee with ſo many crotchets, that (as they in *Iohn*) thou wilt cry out, How can this thing be? Can he give us of his fleſh? What a riddle is this? This is an hard ſaying, who can beleeve it? Surely no man that hath not chaſed away carnall reaſon, and cloſed with the promiſe. I doe not bid thee put off ſound reaſon: for then I might bid thee (with a Papiſt) beleeve that bread is turned

Vſe 4.

Iohn 6.37.

fleſh,

fleſh, and wine bloud: I bid thee not be mad; but be not miſtruſtfull. Be not faithleſſe; aſcribe not more to the Pilot than *Paul*, as that carnall Centurion did, becauſe he ſaw no other than likelineſſe of ſhipwracke. An Angell of God (ſaith *Paul*) ſtood by me too night and ſecured me: I beleeve God therefore; I ſee as little hope as any of you, nay leſſe; but yet the promiſe of God, and his charge, that I feare not, prevailes more with me, than all outward reaſon! Oh! doe ſo in the Sacrament, in the Supper as I urged before in Baptiſme. Looke at the word and charge, Except baptized of water and Spirit, yee are damned; cannot enter; he that beleeves and is baptized, ſhall be ſaved. Looke at this; and ſay not, ſhall a man enter the ſecond time into his mothers wombe and be borne againe? But honour the promiſe, as *Noa*, when he was in the Arke was ſaved by faith; and the waters which ſwallowed up the world, bare up the Arke and ſaved him; God hath ſaid it and he beleeved. So Chriſt hath ſaid it, This is my body; This is my bloud. Why? (ſaith carnall reaſon) I ſee no more here than at home, what conſequence is this: here is bread and wine, therefore Chriſt nouriſhment? I eate and drinke, and take the one; therefore I may take the other? What ſenſe is here? None at all; It muſt be faith and Religion, not ſence muſt rule here, not (as Popery ſaith) againſt common ſence and true reaſon to produce a thing impoſſible) but to confute unbeleefe againſt falſe and carnall reaſon.

Acts 27, 23.

Iohn 3, 4.

Heb. 11, 7.

1 Pet. 3, 20.

Oh! either cut the throate of it, or it will cut thine! Lift up the Arke of thy faith above the rockes and cragges of reaſon, or elſe it will ſplit: Begge the Spirit of the promiſe and of the command, to ſet thee upon the rocke that is above reaſon, Chriſt and the Sacrament, or elſe reaſon will deſtroy both! There are more with thee (as *Eliſha* told his man) than againſt thee, if the promiſe and command of Chriſt be for thee! Its an evidence from God, and ſubſiſts in his faithfulneſſe, power, and mercy, grounded upon the death of the Lord Ieſus: Receive not this grace in vaine, as if thy eares were ſtopped, eyes blinded, hands held and chained by thy fleſhly ſence! Rather let this promiſe of Chriſt looſen this chaine. *Salomon* ſaith, A gift in the hand, proſpers whither ſoever it goes; Oh! here is a gift in the hand, Take and eate, This is my body given for you, and now given to you: let this proſper againſt all the mutters of carnall reaſon: and ſay, Oh! be there never ſuch unlikelihood (as *Caleb* ſaid of the *Anakims*) yet they ſhall be but meate for us: If the Lord love us hee will give it us! So ſay thou! If God have ſpoken,

2 King. 6, 18.

2 Cor. 6, 1.

Num. 14, 7, 8.

ſpoken, ſtand-by ſenſe, and be ſtill: I know thou wilt be ready to put thy ſelfe forth in and againſt each promiſe, but I will have no eare to heare thee, if God ſpeake. The charge of God hath power to enable thee, as well as to command thee; it gives what it commands; as when the Lord Ieſus bade the Palſie man riſe, hee put life and motion into his limbes and joynts, and left not the work to the criple; So I ſay, reſiſt ſence and corruption by a promiſe and a charge of Chriſt, and it ſhall ſtoope unto them. The Lord hath put an infinite power into one againſt the other.

And thirdly, be exhorted to cleave nakedly to the word of the promiſer, conſent and obey, *Eſay* 1. The words are both uſed to ſignifie faith, for a matter not unlike: and (ſaith he) ye ſhall eate the good things of the land. So ſay I heere, come with an open hand, and a ſimple heart, and a naked faith; and thou ſhalt eate this meate and drinke this drinke indeede never to decay. True apprehenſion of the promiſe firſt, will cauſe it. Say then thus, Lord thou ſaydſt, ſeeke my face in the Supper, thou ſaydſt, come, take, eate: What meaneſt thou but this, that I ſhould concurre with thee, and be of like minde, conſenting to thee, that thou dealeſt plainely, and ſpeakeſt as thou meaneſt, without hooke or crooke! Oh Lord what ſhould let me! I am convinced, that if thou hadſt not meant well, thy ſelfe and Chriſt might have ſpared infinite labour; Therefore I conſent. Thou ſayſt, take as freely as I offer; be to mee as I am to thee; play not the traytor; Be enlarged to me, for I am enlarged. Oh Lord, ſo I am! I beleeve, I dare not diſtruſt, and deſcant, and play the ſlave with thee, but ſee cauſe, why thy word ſhould be eſteemed as pure, true, faithfull as thy ſelfe is: I am the cauſe of my owne ſorrow; could I be to thee, as thou art to my ſoule, my people, as thy people, my thoughts, affections as thine; Oh how happy! I will ſtrive for it. *Vſe* 3. Eſay 1, 19. 2 Cor 6. 11. 12.

So, for obedience, ſay as *Peter*, At thy command I will let down, I will take thy Sacrament. Alas! what villany were it to thinke, thou ſhouldſt ſeeke thy good in it, and not mine! ſhold not I creepe and crouch for it, rather than urge thee to command mee! Nay, ſhould not I feare that if I diſobey thee in thy charge, thou wilt threaten me with condemnation for not diſcerning thy meaning! Oh! I obey with all gladneſſe! Give power to doe, as thou bidſt, and I will doe what thou wilt! And to end this point, deny thy ſelfe, and come in the ſence of thy utter periſhing to the Lord for this grace of the Supper. Come to the Lord with that ſpeech Luke 5, 5.

which

which the Israelites were bid to come to the Feast of the Lord, *Deut.*26.5. A perishing Syrian was my Father: So come with a soule in love with his dainties, and like to sterve for want of them. The drowning man hath the most taking hand of all, the most catching fastening hand of all: two or three of his fingers will take more hold, than an whole hand of one that is well enough; be it never such a paulsey-hand, trembling and shaking, yet if a taking hand, it is the hand which Christ calls to his body and bloud.

2 Branch. Application of faith.

The latter worke of faith, is the application of the grace offered unto thy soule, for the gaine thereof. When thou hast beleeved the promise once, doe as hee who hath bought and paide for his bargaine: incorporate thy selfe into the benefit of it, and apply it to thy selfe: Take the Lord Iesus thy nourishment so, as he may in truth really nourish and doe thee good in all thy whole soule, in all the powers of it, in thy whole body and all the members, and in all thy whole course of each part and service thereof. See it be well with thee in all, that thou prosper in all, and blesse God for faith, when thou feelest her carrying from this body and bloud of Christ, into every faculty and member of thee. Faith in relation to Christ, in the Supper, may be compared to the nourishing soule and her naturall faculties in man, and that in foure particulars.

Laid out by a similitude in 4. Branches.

1. By the stomacke.

1 Faith Sacramentall resembles the stomacke in the body. The stomacke we know so takes the nourishment, as that it unites it to it selfe and alters it in the propertie, that it may become her owne, and beginne to lose it owne forme, that it may put on a new. Till the stomacke have thus held, closed and digested the meate, lo, it may be voided up againe. This is the first worke. Faith takes the Lord Iesus and closes with him, puts him into the stomacke of the soule, digests him there, unites him to it selfe, suffers him not to depart away from her as he came, but holds him, makes him hers, and alters him in some degree for her owne nourishment. When the hand takes bread, flesh, drinke to put it in the mouth, lo its true meate in it selfe, but not the bodies as yet: but if the stomacke have once laid it in close, lo, it ceases to be bread and flesh, and begins to be the stomackes, and to undergoe a due change that it may afterwards be the bodies food. The Ivie doth not so close with the tree, or the Misle to the Appletree, for her owne end, altering the juyce for her owne use, as faith Sacramentall, alters Christs body, bloud makes it another, turnes it into matter prepared for her selfe.

ſelfe. Faith truely ſaith, by vertue of the ordinance and Spirit of the ſame, loe, This body is mine, my meate, I lay claime to it: this bloud is mine: All the grace of the Sacrament is mine, I dare not leave it behinde me, for its given for mee, as meate for the body. And as the ſtomacke cloſes with meate as her owne, ſo doth faith with the Lord Ieſus, for why? By as due right this nouriſhment is hers.

Secondly, faith is like the naturall appetite in the body: wee know ſuch is the nature of that facultie in the healthy and ſtirring, that there is alway a paſſage from the ſtomacke to the veynes; and ſo the appetite is cleare, the ſtomacke kept cleane and fit for continuall attraction of new nouriſhment. So is faith in the ſoule, it holds the ſoule in ſuch perpetuall holy motion: and paſſage of old nouriſhment; that it is alway healthy, and empty and open to receive in new. Perpetuall expence of nouriſhment, prepares her apetite to new refreſhing. The ſoule that is deſirous of meat by ſtarts and fits, is clogged, and makes not away with the former: but when the uſe of nature hath conveied one meale away, and ſpent the ſtrength of one; lo the veines grow very attractive and pinch the ſtomacke to covet more, and to be in perpetuall appetite. Faith is the ſtirring worke-man, or houſe-wife in the ſoule, never ſurfited with humors, or clogged ſo with diſtempers; but that ſhe retaines ſome ſweete appetite after new refreſhing. Otherwiſe Chriſt yeſterday, to day, and the ſame for ever, would grow fulſome and weariſome with her: but by this meanes the appetite is in continuall health, and temper; ever ſending forth ſupply for new duties, occaſions of the heate and life, and therefore ever capable of new nouriſhment with delight. Hence it is, that though the meat be not much, which ſhe takes, yet ſhe thrives merveilouſly: and a little in an haile ſtomacke goes a great way? how much more then when hunger makes her feed fully? 2 By Naturall Appetite.

Thirdly, faith is like the great carrying veine in the body, from the liver the fountaine of bloud and nouriſhment, & to the ſmall veines in the extremities of the members. For as the one derives the bloud into each part by a propriety of nature ſacretly diſtributing the Maſſe into ſeverall parts, according to their variety of ſubſtance and need: ſo is it with faith, ſhe comes to the maſſe and full heape of bloud and nouriſhment, ſhe finds an hoorde of fulneſſe in Chriſt; and there faſtens her pipes and veines of conveyance; and thence ſhe carries to the uſes of the ſoule whether for bleſſings, a ſober 3 By the carrying veine.

thankfull heart: or for crosses, an humble, meeke, beleeving, and confident upon the promise of Christs protection: here she laies in grace to rule her selfe well in marriage, then in family, in hearing, in prayer: here she catches at grace to resolve her doubts, to bane her corruptions, to better her conscience, to comfort her in forgiveneſse: none comes amisse; as the need and measure of each part requires, so she drawes and derives from Christ, her wisedome, righteousneſse, sanctification and redemption. And looke how the distribution of nature, doth by secret instinct derive meete juyce for each part, not that to one which is the others due: but the tendereſt to the moſt fleshly, and the viscous or course to the stiffer, as muscles and joynts: so is it here, the derivation of faith is wiser than of nature.

And the veines of last concoction.

Secondly, having so done, the lesser veines neareſt to each member to be nouriſhed, by the heate and concoction of it, doth turne this proper nouriſhment into the substance of the nouriſhed, that both may be one; and this is the eminent worke of faith also; that turnes the Lord Iesus, into the being of the soule spiritually: it doth not onely carry meet juyce to the part, leaving it there unapplied; but makes the meat and the member one. The Lord Iesus by faith dwells in the soule, inhabits it, is one with it, bone of her bone, and flesh of her flesh: and by his own strength prayes, heares, meditates in her: by his owne strength, patience, love, humilitie, puts an influence into her for the like; so that of his fulneſse the soule hath grace for grace: yea *Esay* 26, he doth all her workes for her, and in her: hee is afflicted and suffers with her, rejoyces in her, and she saith, *Now live I, yet not I, but Christ in me.*

4 By the Naturall soule.

Lastly, faith is like the naturall soule her selfe in her operation: for as we see men well fed, are fit for worke; so is it here. Faith exerciſes the grace of the soule, received from Christ Sacramentall, in the severall passages of life, concerning each mans calling. Looke how it is with ten men that have beene well fed at one feaſt, although they have ten severall workes to doe, yet they goe cheerefully about them; the Plowman to toile, the Merchant to project, the Scholler to his study, the traveller to his journey; the workes are severall, but the same feaſt affords strength and cheere of body and spirit, to each of them, for the managing of his taske; even so in the strength of this cake and water, this Lord Iesus his body and bloud, the refreshed soule goes about every lawfull service which the Lord calls her too: one hinders not another; But there is enough

1 Kings 19, 8.

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in Christ to fulfill all, and to fit each for his taske. So that, if he be put on well as the apparell; lo, in the warmth and comfort of it, the soule is ready to goe from duty to duty, from her rising, to her lying downe; who of her selfe was good for nothing. And thus she boasteth, boasts of the Lord; and sees that as her selfe cut off from him, is as the branch that withers, so all her sufficiency is from God; and as the sea sends forth all waters, and receives them, so doth the Lord receive from faith the honour of his all-sufficiency. These few things may serve for a draught of this truth, how faith Sacramentall applies Christ to be her nourishment, having taken him in the Promise. 1 Cor. 1, 30.

Now I conclude with briefe use; partly of admonition; and partly of exhortation to all Gods people. First be warned against the lets of this Application. Beware least thy vaine heart be seduced by Satan to forsake the Lord in the plaine way of his Ordinance, as if becaufe it is feely to fleshly shew, therefore thou stumbling at it, shouldest be carried from that which should doe thee most good, to do thee most hurt. Helpe thy hand of faith, by the hand of sence, assure the one by the other, but hurt it not. Resolve to get the Lord by his owne way. Misse not the gripe and hold of a promise, for a shaddow of thy owne conceit. Let not wandrings of thy minde, suspitions and jelousies against God and thy selfe, the guilt of old receivings, the examples of the common sort of Communicants, who make a custome of going as they come; the temptations by thy owne unworthinesse, emptinesse, and baseneſſe, carry thee from the steddy beleeving of the promise. Tie not God to thy girdle: rather fasten thy Boat to his Barge, to be carried by the motion of it: Nourish not an evill eye against others, that they grow by their receivings, and prosper, but not thou. Turne envy into faith, and the fulnesse of him who hath blessed him, can also satisfie thee. Let not an evill heart of unbeleefe possesse thee, to thinke, the Sacrament will prove no better to thee, than it hath beene: rather thinke, its the way whereby God hath appointed to breake through the pikes: therefore the Lord will not suffer thee to live so barren as formerly. *The Vses.* 1. Admonition in many Cases.

Thinke not basely of Christ, as if hee oversaw all thy sorowes, wants, lets, doubts, annoyances, corruptions, temptations: as if he cared not that thou still welter in them, and get not out. Although they have continued long, yet know, a thousand yeares with him, are as one day; he hath a day of salvation: an accepted time, and 4. 2 Pet. 3. 8.

will one day pick out ſpeciall Sacraments, and by them ſpeciall graces, for ſpeciall needs: cure thee of all the deadneſſe, world, hollowneſſe, pride and ſelfe which is in thee, if thou mourne under thy burden: ſay, Corruption ſhall downe, and Grace ſhall outlive it, and I ſhall yet ſee better dayes, and beſt at laſt: though I feele
5. little, ſeeing God hath ſaid it, I beleeve it. Doe not appoint God his meaſure, nor his time: but waite and trie thy patience: perhaps God lookes for it: Light is ſowne for the righteous, let them waite till it come up. Such health, growth, ſtaiedneſſe, and meaſures as God hath alloted thee, ſhall be thine: that *Demenſum* which thy wiſe ſteward ſees beſt, is better for thee than a greater: Thou haſt no promiſe of ſuch a meaſure but of grace ſufficient. If thou haſt any dramme of it, know its pretious, thou art not worth the ground thou goeſt upon, the breath thou draweſt; and wilt thou carve for thy ſelfe in the degrees of grace?

Vſe 2. Exhortation. Secondly, and laſtly, come and bring thy faith to Chriſt thy nouriſhment, and cloſe with him for it. And remember, for as much as the Lord hath onely appointed this grace of faith to be that ſpiritually to thy ſoule, which the mouth, ſtomacke and veines are bodily to corporall nouriſhment: Therefore reſt not in any other inſtrument of application whatſoever, either in thy bodily, and carnall touch, or in the carnall conceit of thy minde, thinking thou commeſt with a devout minde, or with that faith in the Sacrament, which the Church do come with, infolded in a myſticall darkneſſe of devotion; for what ſoever is brought hither in ſtead of faith, ſhall be thy bane one day, and is abhominable to God. Let it be thy appetite, thy ſtomacke, thy veines, thy ſoule, to draw, to unite, to diſtribute, to aſſimilate, and to convey Chriſt into all parts of thy life. Lin not till his ſubſtance be thine. If thou hadſt a ſundry friend to furniſh thee with ſundry boones, thy want would ſend thee to them all: To the Lawyer for direction in thy ſuites and troubles; to the Phyſition for thy diſeaſes; to the rich to borrow monies; and perhaps for neceſſitie, to a Divine, in trouble of minde: Count the Lord Ieſus all. If a poore man be asked why he makes ſuch a trade of it, to frequent ſuch an houſe: Hee will ſay, Its a full houſe, its not deare, to trouble it often. To be ſure, here, to this ſtore and wel-ſpring; the oftner thou come (to the Supper I meane) the welcomer. If his fulneſſe cannot make thee emptie, know all thy emptineſſe cannot robbe him of fulneſſe. Beleeve that thy neede can not amount higher than his fulneſſe; and ſo long thy pipes are ſure to

be

be filled. But come in faith, and bring a free heart, and an emptie bucket, and be to him, as he is to thee: Come to him to cloathe nakedneſſe, to pay debts, to rid thee of chaines; and let there be no fulneſſe in him, whereof thou feeleſt not neede, and then as the Sacrament is appointed to thee for ſpeciall growth in godlineſſe, ſo ſhall the Lord Ieſus become unto thee; and thou ſhalt not be the firſt ſervant that ſhall bring in a falſe report of Chriſt, for an hard maſter to thee, as hypocrites doe. And this be ſaid of this maine point, chiefely aimed at in the firſt part of this Treatiſe, to ſhew the uſe of Chriſt our nouriſhment.

One point ſtill remaines: Namely, the ſecond act of the people, to eate and drinke Chriſt. Which I diſtinguiſh from the other for juſt cauſe. When theſe two acts are divided in the Text, I expound them for one thing, Take, that is, beleeve; and eate, that is, beleeve; but when I finde them joyned, eſpecially in ſo ſolemne a text as the Inſtitution of the Supper is, I avoid repetition, and doe conceive two things to be meant, by Taking (as I have ſaid) Beleeving. By Eating, enjoying the benefite, or delighting the ſoule in the fruit thereof, according to thoſe Texts: *Of the fruit of thy labour thou ſhalt eate, Pſal.* 128, 2. *Eſay* 1.19. *Thou ſhalt eate the good things of the Land.* In which places, Eating is not taken, as in *Iohn*, *Except yee eate the fleſh of the Sonne of man, yee have no life in you* (where eating is taken for beleeving) but as here, for enjoying. So then the eating of Chriſt Sacramentall, is, That ſpirituall enjoying of the Lord Ieſus, and all his good things which we have received; to beare our ſelves as well apaid ones at his feaſt, & ſuch as are filled and ſatisfied with himſelfe, deſire no better condition, count our portion to be fallen into a good ground: and ſo reflecting upon our ſoules what wee have found at his Table, rejoyce therein as in ſpoiles, and behave our ſelves as thoſe who have beene keeping holiday in his houſe, and feaſting in the Mount (not of *Sinai* or *Horeb*, as *Moſes* did) but the Goſpell, *Eſay* 25.8. and therefore wee having that wee came for, be as wee would be; and poſſeſſe our ſoules with exceeding complacencie and contentment, and enlarge them to the Lord with joy and thankes, rejoycing in him, as *Marie* ſaith, our Saviour, and God all-ſufficient.

The ſecond act Sacramentall of the people.
Eate.
Drinke.
The meaning of it.
Enjoying the chiefe things of Chriſt in his feaſt.
Pſal. 128. 2.
Eſay 1,19.
Ioh. 6,51.53
Eſay 25.8.

For why? Is there not good cauſe, or neede we be aſhamed, or plucke in our heads as if confounded? No, the feaſt we have beene at, and the diſhes thereof are things of perfect ſweetneſſe and contentment; and that in reſpect of theſe foure perfections: firſt, Safe-

The grounds foure.

neſſe, ſecondly, Pureneſſe, thirdly, Fulneſſe, and fourthly, Durableneſſe. In all theſe, the dainties of Chriſt exceede all other, and he in them all other objects. The world hath her delights and feaſtings, both wicked and indifferent liberties; but neither ſafe, both dangerous. Theeves delight to ſteale money, and ſtolen waters are pleaſant: True in the taſte, but as the Prophets Booke, *Bitter in the belly. Knoweſt thou not that there will be bitterneſſe in the later end?* 2 *Sam.*2,26. When priſon, feares, gibbet come, then all the honey is turned into the gall of Aſpes, as *Iob* 20,14. Wickedneſſe is dangerous in the iſſue: witneſſe *Gehazi's* booty, *Achans* Garment and gold, the Fooles eaſe in his plentie; the Harlots taking her fill in pleaſure, in her husbands abſence; but her ſteps are not as her lippes: theſe drop hony, but they goe downe (with her gueſts) to hell. Nay even of the indifferenteſt liberties I may ſay, there is no ſafetie in them; for there is a ſurfeit in them, either to body or ſoule: Wine is a mocker, and ſtrong drink is a deceiver; there is a hook and a ſnare underneath; in the iſſue, they bite as a Serpent. Too much honey is not ſafe; it ſurfeits, and kills: even as feaſts of great plentie breede diſeaſes, and make worke for the Phyſitian. The unſafeneſſe of the beſt thing, makes it imperfectly contenting; but the feaſt of Gods corne, and oyle, and milke, (as it coſts nothing) *Eſay* 55.1. So a man may feede on them without feare; as in Verſe 2. *Eat good things and ſpare not*: curbe not, nor put a knife to thy appetite, the more the better; no ſurfeit is in them. Let thy ſoule delight and ſatiate it ſelfe in this fatneſſe, there is no hurt in it. Not ſafe onely in reſpect of Gods leave and warrant: as *Salomon* ſaith, Drinke of thine owne wells, thou art truly intitled to them in him in who all things are thine by: but thou ſhalt never heare of them after, for any danger they can doe thee. Reade *Epheſ.*5, 8. In all other things is exceſſe.

1 The ſafetie thereof.

2 Sam. 2,26.

Iob 20,14.

Eſay. 55,1.

Epheſ. 5,18.

2 Their Pureneſſe.

Secondly, theſe Dainties Sacramentall are pure and meere, uncompounded, and without the mixture of carnall delights: Sweet is that of *Salomon*, *The Lord giues the righteous a portion, and no ſorrow with it.* He meanes, there is no checke of an ill conſcience in it; as commonly in worldly contents there is, either by the perſon, or by the things; either the uſer is none of Gods, or the things are ill come by, and impurely uſed. But here is neither impureneſſe of perſon or of things; each are pure to other, *Tit.*1.15. whereas the conſcience of the impure is defiled. Hence it is, that this mixture marres the feaſt. As we ſee in *Belſhazzars* jollitie,

Tit. 1, 15.

Dan, 5,4,5.

lity, there wanted no mirth, but the Lord cauſed ſuch an horror to fall upon it, by that hand writing, that all the joy vaniſh'd. As hee in the Fable, who all the while he was feaſting had a maked ſword (hanging by a briſtle) with the point downewards, hanging over him. As once one ſaid (when he had ſhewed a friend all his Treaſures.) But what if a man ſhould goe to hell with all theſe? When *Haman* had related all his contents to *Zereſh* and his friends, hee addes, Yet all theſe doe me no good, when I ſee *Mordecai* ſitting in the Kings gate. The ſweet meate of the wicked hath ſowre ſawce; but theſe dainties are pure, meate and ſawce are good, in themſelves they are holy, ſo to them pure. Eſter 5, 13.

The third perfection is their fulneſſe. In all other contents there is a ſcantneſſe, in reſpect of the number, that men have not enough of them: If men of poore become rich, then they want pleaſures; if both, then they want honour to make their content full. So they ſtrive ſtill for an earthly Paradiſe, which is loſt; and when they have all, yet their ſoule hath not enough: But theſe dainties have a fulneſſe and comprehenſion in them able to ſatisfie the ſpirit; there is an equalneſſe in them thereto, both are eternall. The heart hath enough, as *Iacob* ſaid when hee ſaw the Chariots; and although it longs after more for meaſure, yet it findes reſt and quiet, even in the kinde of the things which are perfect in their nature. When men take money in a market, or for their rents, ſtill they like that they love, but yet they want, and there is an hole unſtopt: the barren heart cries as the grave, give, give: and why? ſave, becauſe they have not enough: yea though they had enough (for a mediocrity is enough for a ſober minde) yet becauſe there is not a quality of content in them, their increaſe workes no full ſatisfaction. A man that hath ſpending money enough, wants a ſtocke; another hath money to buy him one ſute, but he wants for change: or hee hath enough to buy one of cloth, but not of velvet; or if hee have that which will ſuffice for apparrell, yet conſidering that children, diet, ſutes of Law, and friends call for more expences; that he hath, joyes him not ſo much as that he wants grieves him: So are all the fulneſſes of the world, they have a ſcantneſſe: not unlike to a coate made ſcant, which comes not over the wriſts or knees or boſome, but leaves them bare. But this nouriſhment and fulneſſe of Chriſt is as is deſcribed, in every kinde, and a full ſupply, as I noted before, and eſpecially, out of *Revela.* 3. 16. by an enumeration of all things for uſe and price. Gen. 45, 25. Prov. 30, 16. Revel. 3. 16.

3 the compleatneſſe.

The fourth and laſt is durableneſſe, and continuance. When folkes 4 The durableneſſe.

goe to Pageants, and enterludes, oh! how they are tickled? How they could ſpend dayes in them? But when all is done, they are all a-mort. As I have heard of ſome beſotted Epicures, who were not able to ſubſiſt, when their games and drinkings were over: and therefore ſo laid the matter, that the end of one ſhould beginne the other; till at length with rotten bodies, and waſted conſciences, and emptie purſes, and tired ſpirits, they fell dead over their cups, and games. Alas, though this were a prodigious, yet not a perpetuall laſting; and yet ſuch a one as made themſelves laſt but a while. But lo, the things of this feaſt are durable meate, drinke, riches and
Ier. 2, 13. honour. No wonder, they iſſue from a fountaine, *Ier.* 2. 13. not a broken pit: A Fountaine (wee know) though it be but a fingers deepe, yet outlaſts a lake that is up to the middle; the one payres with uſe, the other is fed with a Fountaine. Durableneſſe in kinde, and durableneſſe in ſucceſſion, is great perfection. If a man could buy cloth which would laſt all his life without wearing, and yet daily weare better and better, oh, what a market would he thinke he had? When thoſe fading and blaſted crownes of Lawrell and Wormewood are withered; mens gaines, feaſts, brave clothes, games and companies: then the garland of a Chriſtian made of *Semper-vivum*, not the hearbe, but the grace of the Sacrament, ſhall flouriſh and ſurvive upon the heads of the beleeving receivers; and
Phil. 4, 4. when ſome of them blaſt at their death, yet they ceaſe not till another crowne of immortality ſucceede for ever and ever. Rejoyce in the Lord; but how long? Not as in froth, and the cracking of thornes: but alway, and againe (I ſay) rejoyce.

Vſe 1. Let this then be both to diſgrace the feaſt and mirth of fooles, and to advance this feaſt, and theſe dainties of Chriſt in his promiſe and Sacrament. Firſt, I challenge all ſenſuall ones whoſe complacence is in their brave buildings, faſhions, and fethers, meetings, and pleaſures, tales and trickes, to fill up and paſſe the time away; come in, ſet theſe to the contents of the Lord Ieſus: and if ye can make equall in any of theſe foure kindes, wee will renounce our portion and cleave to yours; we will cry with you, Great is *Diana* of the worldlings. But if Chriſt exceeds yours in all foure, wonder not if we come not in unto you: but tremble you for your ſitting ſo long upon the divels deafe egges: throw egges and neaſt upon the dunghill, and come in, and joyne with us, caſt your lot in with us, and let us have but one portion. We would not change with you although we might have this boot, to tell money all day, and have it

when

when we have done: although your luſts commonly ſtrip you, even of the outward alſo. Reſt not in a ſhort ruffe, and running pull of joy, and to ſay, Would there were neither Preacher, nor Puritan in England. Alas! your time is ſhort, and your ſorrow will be endleſſe: Let Husband and Wife looke back and ſay each to other, What fruit have wee had of all under the Sunne? Surely, neither ſafe, pure, full, nor laſting: therefore let us forſake it in time for a better, while there is ſeaſon.

Secondly, let it exhort all Gods people to ſet their hearts to eate theſe good things (for all their fourefould excellency) to delight in fatneſſe, and to enjoy the portion with ſound complacencie and content which the world knowes not, nor ſhal ever enter into. Tell why doe men ſow, purchaſe, build, labour? Is it not for the fruit? Vſe all theſe in their kindes, but enjoy theſe, and in ſo doing, yee have the perfection which nothing elſe can, and theſe doe affoord to the ſoule. But here ye will ſay is the difficulty. I anſwer, I will point briefely at two or three branches of direction and ſo conclude. *Vſe 2.* Exhort. to enjoy it.

The firſt is this, Delight in the Lord for this perfection of ſoule-content which he offers in his Chriſt. The perfection of love is joy: let him have perfect delight of thy heart, for his perfect nouriſhment. If *David* ſaid well, *Delight in the Lord, and he ſhall give thee thy hearts deſire*: how much more then ſet thy heart upon him, when he hath already done it, that he may doe it more? Vſe the Ordinances of Word, of Prayer, yea of this Sacramentall Chriſt our nouriſhment, as a ſtirrop to get up into this full, ſafe, pure, and durable object of delight in the Lord, his Chriſt, and Spirit, who (when all theſe poore helps which ſerve to proppe up a Pilgrims travell, as ſo many baiting-places till he get home; ſhall faile:) yet ſhall be the eternall delight of the ſoule in glory. Begin this complacence and well apaiedneſſe of heart, here: and if it be hard, pray to God to give thee a judicious heart, to underſtand the weight and worth of the things, and to delight groundedly in thoſe things which are beſt, and approved of God to deſerve it. As if a Iueller aſſure thee of the value of a pearle, he needs ſay no more. And pray alſo that all thy affections may follow, love, joy, (feare to forgo it) ſorrow, (if weakened) and all the reſt, as in a Gentlemans houſe, let the Maſter welcome a ſtranger, and all the ſervants will ſtrive to doe the like. Directions for it, three. The firſt delight in God. Pſal. 37.

Beſeech him that his Spirit of comfort by faith, may not onely

ſhew

1 Cor. 2. 12. shew thee the good things he hath given thee, 1 *Cor.* 2. 12. but shed a lively sweetnesse and joy in them into thee, so that as the Vine
Iudg. 9, 11, 13 said, *Thou wilt not forsake this thy fatnesse and sweetnesse for any thing*. Beseech him to purge thy conscience from all creeping defilements of thy selfe, world, Satan, or crosses, which might dampe it: and so raise up thy soule by them, above all this earth, which might eclipse it: If it be an heaven upon earth, now and then to beleeve a promise, to savor a Truth, to receive a Sacrament, to be in good company, to resist a lust, to revive a grace; what should he be who is all these, and whereby should the heart be sooner raised up to him, than by that which makes all this good cheere, the Sacrament of the body and bloud of the Lord Iesus? Oh! maintaine
1 Sam. 1. 18. no melancholy distrust against this. But as *Hanna*, 1 *Sam.* 1. when she had heard *Eli*, was quite another and wept no more, so be thou. *Peninna* still was a chokepeare, (and so shall there never cease some thing or other to correct thy content,) but yet *Peninna* now was no more thought of. Remember if food and gladnesse alway goe to-
Act. 14, 17. nether, (as *Act.* 14. 17.) how shalt thou hold up thy face before the Lord of this feast, if thy sad heart poison it?

2 Maintaine communion with him. Secondly, adde this; maintaine this Communion with God daily. As the influence of Christ in the Sacrament is a speciall peece of our communion with God: so, when we are gone it should make us fond to hold it, that we might be as it were drunke with the wine of his cellers, and the pleasures of his house. That so we may keepe a communion with him daily from Sabbath to Sabbath: and be alway breaking bread, and receiving, as those disciples at Ierusalem, who attended the comming of the holy Ghost. *David* was so ravisht with that he felt in the house of God, that he saith, had I
Psal. 27. but one thing of God, this it should be, *That I might behold his face in the beauty of his Temple and holinesse*; and yet he might never come into the Priests Sanctuary, much lesse the Holy of Holies, to see the merciseate and the Arke under it, covered with glorious Cherubins: which wee may doe daily. This is to spend our whole
Psal. 23. 6. life in Gods House, *Psal.* 23. ult. Not to be never out of it, (which old *Anna* her selfe could not) but to retaine that savor of immortality and hope of eternall life, which the communion of Saints in the Word, and Sacraments doth breed in the soule. Oh, the smell of these spices in the garden, which the North-wind of the Spirit,
Cant. 4. 16. doth afford to our nostrils, *Cant.* 4. 16. should so perfume us, as all other fellowship should stinke unto us: as no doubt *Peter* his nets did,

did, and all the world when he was with Christ, and *Moses* and *Elias* upon the Mount, and would have built three Tabernacles, and said, *It is good to be there.* Matth. 17,4.

As those brutish ones longed, *When will the Sabbaths be gone, and the new Moones be past?* (meaning those feasts of continuance for weekes) so shouldst thou long for them. When will they come? And with *David*, *Psal.* 84. *Oh, my heart fainteth, and my feete long for to goe to thy Temple!* How rare are such in these dayes, in which though our cups and vessels be of silver and gold, yet our receivers are wood and stone (for the most part) and such as savor not this bread of life, and foode of Angels. How should we be afraid, lest this Idoll of forme eate up all, as those leane Kine in *Gen.* 41. 18. and lanke eares devoured the fat and full ones. Where is he who so comes to the Sacrament, as loth to leave it, and to goe into the aire of the world againe? I commend not the excesse of these old Monkes, who forsooke the course of the world, for to live alway in holy services: But this I say, few such there are, who doe so much as hold any savor of this communion of Christ Sacramentall, a few dayes after: Oh! then, such as have found this hoord of grace in the Supper, keepe it daily also, that it may attend ye fortie dayes, till the Mount of God. Psal. 84,3. Gen. 41. 18. 16,20.

Therefore, let our daily course hold this communion. But how, may some say? I will adde one or two words of direction. First, in the due exercise & quickning of the graces of the Spirit within us; both the life of faith (in all estates, blessings, and crosses: in all meanes ordinary, and extraordinary in their season as well as the Supper (all having their particular use) also in all duties of both Tables) and the fruits of this faith, I meane the graces of hope, love to the Saints (the partners with us in this communion, *Psal.* 16,2) and patience, humilitie, courage, thankefulnesse, and the rest; of which I gave a touch before in the point of fruitfulnesse. Directions for it. I. Psal. 16,2.

Secondly, walking with God daily, as being under his eye, awfully, purely, and soberly, approving our selves to him in the way of our life: making his Word our delight in both the promises, commands, and threats of it; and so holding the Lord in our sight, as loth to forgoe him. 2. Gen. 5,22.

Thirdly, Ascending in our thoughts from our own welfare in private, and forcing our awcke hearts to the service of our time (as *David*, *Act.* 13, 36.) as well as looking that it goe well with our selves, (of which selfe-love our spirit is full stuffed, except this grace scoure it out.) Remember we, that the gaine we 3. Acts 13,36.

get

get by Christ in his Assemblies, should presse upon us the bewai-
Zeph. 3. 18. ling of the losse thereof, *Zeph.* 3. 18. the beseeching God to esta-
bliish the Lord Iesus, and to set up his King upon his Zion, in the
power of his Ordinances, to demolish the Throne of Satan and
Antichrist, that the Scepter of Christ may prevaile every where a-
gainst Popery, Atheisme, Ignorance, Blinde devotion, profane-
4. nesse, and forme of godlinesse. Lastly, in an heavenly heart, as *Phil.*
Phil. 3, 18. 3. 18. knocking us off from below, moderating our liberties for us,
enlarging us to desire his glorious presence, to have communion
with him as hee is; concluding, that if these treaties with him at di-
stance (as in the Supper) be so sweete; then much more to eate
Luke 22. 16. and drinke it in his kingdome, *Luke* 22, 16. Oh! if our treasure be
there, let our hearts be so also, and send we them before us, in to-
Phil. 2, 1. 2. ken we looke to remove thither as our abiding place: *Phil.* 2, 1, 2.
2 Cor. 5, 1. 2 Cor. 5, 1. Thus doing, we shall use the Supper for the end which
it was given for, to supply the absence of the Lord Iesus from us,
Luke 22. 16. *Luke* 22, 16, 17, till we may enjoy it.

The third, imparting our selves to others. Thirdly, let that good we have got out of the Sacrament, so plen-
tifully abide in us, that we impart it to others. The nature of these
graces is such; not to feede on them alone. When those Leapers,
2 King. 7, 12. 2 *King.* 7, 12. had filled themselves in the Aramits tents, with store
of all things, their hearts smote them, for staying there so long: and
they resolved to hasten and tell the King and people of it, that were
starven in the citie. So shouldst thou: The Sacrament, is called a
communion in this respect as well as the former. Poore birds if
they light upon scattered corne, call their fellowes to the heape.
Iudg. 14, 9 When *Sampson* had found honey, though he kept the riddle, yet he
imparted his honey to his Father and Mother. The benefits of Christ
are not of a secret and private, but a diffusive nature: Let us be asha-
med to consider that other things in the world are so perfected by
cómunion, that neither Trades, Arts, Customes & fashions, nor any
other thing, have cause to complaine, but the matters of Christ are
now at the barest and lowest; Why? save that those that should
excell in them, conceale their skill and experience. The Commu-
nion day, should be our exceeding day, and as in feasts, so in this,
we should send (or carrie) portions, and acquaint others (wisely
and seasonably) with our lot, and receive from them like intelli-
gence. And thus much for the second generall head, viz. The grace
of the Supper. I conclude with the last.

The third generall. And that is the particular end of the Sacrament, viz. The sealing

unto

unto a beleeving ſoule, an aſſurance of that grace which it exhibiteth. I have ſpoke before of this ſealing power. I will adde but a little for the applying of the generall, to this particular. Deſiring the wiſe Reader, to looke backe, and make uſe of what I have ſpoken of this ſealing worke in generall, and to apply it here in ſpeciall to the ſealing of the growth, as already I have ſpoken in Baptiſme of the ſealing of our Birth, or Regeneration. The end of it.

And, that my Reader may retaine the ordinary view of the two ſealing works, this briefely let me ſay, firſt, that the Spirit of grace is given by God, to attend each Ordinance, both the Word of Promiſe, and the Seale of Promiſe; and that to this end to worke perſwaſion of the ſoule, and to cauſe it to beleeve the things that are given her of God. Then ſecondly, note, The object of this perſwaſion by the Promiſe is double. and therefore the object of perſwaſion by the Seale is double: Firſt, perſwaſion of the ſoule that ſhee is truely the Lords, truely called, regenerated, and borne of God. That is to ſay, reconciled to him, and renewed in him. Secondly, perſwaſion that ſhe growes in the grace of the new birth, and ſhall grow as a lively member of her head, till ſhe receive the fulneſſe of that part. That God is the Author of both perſwaſions, appeares by the two maine heads of unbeleefe, which formerly I noted to reſide in the ſoule. Firſt, that ſhe dare not beleeve at all, that the Promiſe of mercy reacheth to her. Secondly, that ſhe dare not beleeve that ſhe ſhall ever reach to any further degree of ſanctification than ſhe preſently feeles. Both theſe the Lord in his double perſwaſion confutes. The third thing is, the Spirit therefore applies it ſelfe to both theſe; (yet not alway in one and the ſame meaſure of perſwading, but) according to the neede or proportion of each part. By the Promiſe of the Word, ſometimes it works more, ſometimes leſſe perſwaſion, as ſeemes beſt to himſelf: and ſo, by the Seale of the Sacrament, he doth likewiſe, worke weaker, or ſtronger aſſurance: For though there be a perſwading power in an high degree in both, yet the Spirit is no ſervant to his Ordinances, but his Ordinances to him: they ſhal perſwade more or leſſe, according as that power of Chriſt which the Spirit diſpenſeth, is more or leſſe conveied into the ſoule, by his perſwaſion. Hee is never ſeparated from promiſe or Seale, according to the meaſure of his working by both. But that is as he liſteth; for he bloweth where and how far he pleaſeth.

A needfull digreſſion to ſhew the order of the Spirits working.

1.

2.

3.

Fourthly, note, the chiefe & maine perſwaſion of the Spirit in the Word, is the Spirit of the ſealing Promiſe, & the chiefe work of the Spirit of perſwaſion in the Sacrament, is the Spirit of the ſealing

4.

Sacra-

Sacrament. And therefore as the Seale with the Promiſe, is above a promiſe alone; So the Spirit of the Seale with the Sarcament, is above the Sacrament alone; and conſequently, the ſealing power of the Sacrament is above the Sealing power of a Promiſe: the Sacrament being (ordinarily) the inſtrument of working the ſoule to the higheſt aſſurance which it can enjoy in this world, whether of the truth of her regeneration which Baptiſme, or the growth therein, which the Supper ſealeth and perſwadeth. Sealing is the higheſt perſwaſion, and Sacramentall ſealing, the higheſt ſealing. Wee doe not limit God to his Sacraments, but (ordinarily) we ſay, he limits himſelfe in this kind. Laſtly, I adde, the moſt apt way to get the perſwaſion of the Spirit in an higher meaſure, is to hold cloſe to the lower meaſure. As in the promiſe, the beſt way to get the perſwaſion of the Spirit of promiſe, is to cleave to the bare naked word, and truth of the Promiſer for himſelfe. So, the next way to compaſſe the beſt meaſure of ſealing perſwaſion in the Sacraments, is to come unto them with faith in the perſwaſion of a promiſe: for marke; the Spirit in multiplying perſwaſion, doth never loſe the former meaſures, but holds them ſtill as grounds unmoveable. He that can now ſwimme without bladders, yet retaines the skill he got firſt by them: and he that makes true Latin of his experience and art, yet forgets not his Rule, by which he firſt attained it: ſtil the power of the bladders abides in the man that ſwims alone: and ſtill the power of the rule is in him who of himſelf doth ſuddenly ſpeak true Latin: Even ſo the promiſe ſtill abides in the ſeale of the Sacrament, and the perſwaſion of the ſealing Spirit, although it be above a promiſe, yet it is not without it, but holds the relation cloſe. Even as the ſeale and delivery, and ſeaſin of a purchaſe, is above a Covenant, yet never without it, but alway relating to it, & adding a ſuperior ſtrength (which it had not before) of perſwaſion and aſſurance.

Vſe.

Terror in two Branches.

1. 2.

Now I finiſh with the Vſes. Firſt, if the Sacrament of the Supper hath this end, to ſeale the aſſured growth of the ſoule in grace; let it be terrour for two ſorts. 1. Papiſts, who pervert the end of the Sacrament to baſe helliſh ends of their owne; of which before. Secondly, profane ones; who come in their ſinnes: who turne the Table of God into the table of divels: yea turne the Seale of the grace of Chriſt, into a Seale of Gods Curſe, into gall, poyſon, and the water of triall of the Adultereſſe. The Sacrament is not given thee to beget thy ſoule to God, but to nouriſh it being begotten. When then thou commeſt to the Supper, bearing the Lord in hand that thou art the Lords; Lo, thou calleſt for vengeance, if thou be

an

an unregenerate one ſtill. Thou ſaiſt in effect, Lord, let this Bread and Wine be my bane if I belong not to thy Covenant. As ſhe that durſt drinke the water of jealouzie, knowing her ſelfe defiled, implied her craving the rotting of her wombe: So I ſay to all ſuch: if they come not hither for the right end of God, they cannot chuſe but come for the wrong: either for the better, or for the worſe. A ſeale it muſt needs be, no man can hinder it, yea to a covenant: if not to the Lords, then to ſuch a covenant as they belong too; that is, a league with hell, *Eſay* 28. a league with their luſts, adultery, pride, &c. As if the Lord ſhould ſay, Be thou yet more filthy ſtill by rebuke of my Sacrament, more proud, more profane; Adde drunkenneſſe to thirſt. Fulfill thy meaſure. Its not my Sacrament which cauſes thee to be ſo, but thy uncleane dunghill which dare offer it ſelfe to the pure beames thereof. As *Ieremie Lam.* 3. So doth this Ordinance cry in Gods eares, Lord ſeale them to an hard heart (which is thy curſe) to an hard heart which cannot repent, mourne, beleeve; becauſe they have abuſed all thy calls in the Word, all thy patience, and meanes, and dare come hither in their ſinne, ſend them hence with thy blacke marke upon them, for the ſcaring of others! Nay, the Spirit of this ſeale cries after ye, ere ye be gone out of the preſence of God, ſaying, how durſt thou ſit here to catch the food of my People, with a dogges impudencie? with that heart which thou bringeſt with thee from the Alehouſe or thy Harlot, or thy Oathes? Goe thy wayes; never fruit grow more upon thee! No raine, no dew fall upon thy hard heart! That which was a ſnare to *Iudas*, even the Table and ſoppe of Chriſt, be a ſnare to thee, to fall, and riſe no more. If thou wouldſt avoid this, let this Doctrine of the ſeale pull thee to the knowledge of the Covenant. Lam. 3, 65. Ioh. 13, 26.

Secondly, let it be an uſe of mourning to us, that we have ſo few to whom the end of this Sacrament pertaines. Sure if it be the Sacrament of any, its theirs, whoſe hearts want ſealing of faith in the Promiſe; queſtion the perſeverance of their faith, their comfort, hope, peace: Doubt, that theſe decay ſo faſt, as they ſhall hardly recover them, and feare that Gods meaſures of health, growth, ſetledneſſe, aud fruitfulneſſe is too good for them. But alas! where are theſe now a-dayes? Hath not the ſtreame of this age carried them into another extreame, rather of formall preſumption and ſecuritie? What ſhall then this Sacrament do, if there be ſo few whom it concernes: Shall it returne in vaine to him that ſent it? No, it belongs to thoſe few (for all are not alike) whom the Lord loveth, and will ſeale to the day of the full aſſurance and redemption. The Spirit of *Vſe* 2.

ſealing

sealing shall not be quite streightned for all the sinne of others.

Vse 3. Admonition upon two grounds. 1.

Therefore thirdly, let it be admonition to all such, that they slight not this end of the Sacrament, so that it should not effect that end which it serves for. To which purpose remember these two items. First, that this holy seale annexed to the legacies of Christs last Will and Testament, doth beare date from the first Institution: and was purposely then ordained by Christ, because hee knew the next day following, it was to be in his full vertue immediatly upon the Testators death, as we reade *Heb.* 9.16. If then those rejoyced in this sealing day, a farre off ere it came, and saw it as *Abraham* and others by faith: then what excuse shalt thou pretend, who seest not this power and end of the Sacrament, being after the death of the Lord Iesus, and being offered under the Signes of his death, thou mightst not doubt of the effect of it. Secondly, the Supper hath the preeminence in this kinde, not only above other Ordinances of groth; but even the Word it self: wherin, although there be a power also of Sealing, yet not under such Evidences of the Lord Iesus crucified; nor under so great an authority and commission to Seale.

Heb. 9, 16. Ioh 8, 56.

2 Grounds.

Vse 4. Lastly, therefore let the Lords end in the Sacrament be thine: even every poore soules portion, which groanes in spirit for further perswasion of her growth and increase in pardon, holinesse, and glory. Put not off any measures, or the Seales thereof, which the Lord offers thee: Let there be no effect of any Ordinance, which thou shouldst count strange to thee, or walke in the want of, with any peace. Who knowes what encreases God hath provided for thee? But howsoever that be, dismay not thy selfe, as if it were the portion of such or such; and none of thine: If God will deny thee it, it is to humble thee (he can bring thee to heaven through a lesse open doore) but let not thy sloth and base heart as *Ahaz*, deprive thee, either of the bounty of his promise or signes; least others enjoy it, and thou be stript even of that thou seemest to have. Go rather and summe up those sweet promises of God, for thy growth. Behold them, *Ioh.* 10.9. *Ioh.* 15.4. Reade also those texts before, *Ephe.* 3,16. 17. and 4. 5,16. *Col.* 1. 11, and such like, to set thy teeth an edge. Spred these promises before the Lord, begge his Spirit to seale them: Vrge 1 *Ioh.* 3,24. and 4,13. upon the Lord: And as a poore woman would cry to the Lord Keeper for his Seale, so thou to this great Keeper of the Seale, to bring it out to thee; Doe not give him the lie, make him not a lier in his chiefe worke, wherein his honour most standeth, and in due time he will heare thee.

John 10,9. John 15,4.

The end of the First Part.

THE SECOND PART OF THE TREATISE OF THE SACRAMENTS.

Wherein the Doctrine of our due Preparation to the receiving of the Supper of the Lord, is handled: together with our due behaviour in and after the same.

An Appendix shewing, First, how a Christian may finde his preparation to the Supper sweet and easie: Secondly, the causes why the Sacrament is so unworthily, or fruitlesly received by the worser or better sort, with the Remedies.

By D.R.B. *of* Divin. *Minister of the Gospell.*

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1 Cor. 11. 28.

Let a man therefore examine himselfe, and so let him eate of that bread, and drinke of that cup.

Verse 29. *For who so eateth and drinketh unworthily, eateth and drinketh his owne damnation.*

LONDON,
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By D. I. B. of Divin. minister of the Gospell.

LONDON,

To the Christian Reader.

GOod Reader, I could not but advertise thee of some cautions in the method and manner of thy reading of these Treatises: and here I would frame my speech to two sorts; the one weaker and more ignorant; the other such as would thinke themselues more judicious. To the former I say this: First, that whereas weake ones, lighting upon a booke of this nature, cloven in two and divided; are ready to enquire whether part is more necessary, and as they fancy, so to take what they list, and leave what they please; falling upon that part which they think neerelieſt joyned with practise, passing by the other as lesse needfull. Therefore I advise all such to use a better order in their reading, and (as Iosephs servants did in the search of the sackes,) to begin with the eldest and first, and to end with the last; and to reade in order, from the beginning of the former Part, to the end of the latter: by which meanes it shall come to passe, that understanding their grounds distinctly and wisely, they shall proceede to practise with far greater light and savour, than otherwise they should doe by their confused reading. I observe also another folly in weake ones: That when the occasion of the Sacrament is offered, they commonly catch up some booke of that Argument, and while the pang lasteth, spend their devotion upon it, till they be weary; but no whit bend themselves to reade those things which chiefly concerne them: and although they should light upon some such point, yet the discourse being coherent, and they very unsetled, can scarse reade over halfe one point: Therefore my counsell to such is, To turne their sudden pangs into an ordynary habit; that is, to devote themselves to a diligent reading and coherent perusall of the things, as they are handled, without slightnesse and needlesse interruption; whereby they shall both meete with such things as doe most concerne their estate, and shall be able (by taking note thereof) to turne to them as their neede, and not to be to seeke of them, nor wander in their reading at uncertainties; which will cause their reading to be sweete, when they feele gaine to ensue thereby.

The latter caution to the more judicious is this, That whereas some of them affecting to be thought so, when they meete with a booke of this nature, partly containing contemplation, partly practise: These (I say) are in another extreame, and thinking the latter to be under their curious braines, doe quite passe it over, and if they thinke to get some new point, of deeper nature than ordinary, or some

distinction formerly unknowne to them, out of the contemplative discourse; that they will fasten upon and study hard: labouring indeede rather to pride themselves with ostentation of some novelties or depths, than to edifie themselves with any practicall and savory truthes, as they are in Iesus. To these I say this: That although I have beene willing to handle the Theory of this point of a Sacrament, (both because its little looked after, and also for satisfaction of sober desires of knowledge;) yet my chiefe scope was, rather to draw men to love and embrace the Sacraments, for their true gaine and spirituall commodity, than to humour any frothy braine in meere discourse, to puffe men up withall. In a word, if the well minded Reader shall purchase any thing towards more sound understanding, by these my Collections, I shall be glad; but much more glad, if I should finde, that this knowledge of theirs, did drop as dew, and soake into their hearts and affections, to season them with a pious and conscionable regard of the Sacraments, a more due reverence in preparing themselves to the Table of the Lord, and a more carefull survey of themselves after their receiving, that so their whole course might be much better, and their former errors rectified and reformed.

Now as touching the scope of this latter Part; understand, that looke what in my former preface and Treatise, I have endeavored, for opening the Doctrine; that I desire to doe in this Part, for the stirring up of practise in men, in due preparing themselves, and meete receiving of the Supper. And seeing it is so holy, solemne, and hazardous a worke, it imports us to looke well to our selves in our partaking thereof. Sacraments (my brethren) are no morrall acts, such as the managing of our earthly affaires, buyings, sellings, companies, recreations and callings, are (which yet are holily to be performed) but holy things in their nature, eminently spirituall and religious in themselves. They containe Christ Iesus for the sealing up of birth and prosperity of the soule. As the grace is exceeding spirituall, which they exhibit to beleevers: so is the curse as pœnall, which they threaten to the abusers. In no one thing doe we either more aboundantly advantage; nor in any one more endamage our selves, as we goe to worke. Spirituall ordinances are both spiritually violated, and spiritually punished. Hoping that this short item, through mercy shall prevaile as much as a longer with the wise, and craving grace from heaven upon us both, I bid thee farewell.

THE SECOND PART OF THE TREATISE OF THE SACRAMENTS.

CHAP. I.

Concerning Sacramentall Triall in generall: the Description of it; and the duty it selfe propounded, reasoned and urged.

HAving treated hitherto of the Doctrine of the Sacraments (wherein the use of Baptisme was urged) it now remaineth that we come to the exercise of the Suppet of the Lord: Wherunto this second Treatise shall serue (if God will) & where in (somewhat more largely) the Doctrine of our Preparation to this Sacrament shall be propounded: The rather seeing it was the chiefe scope of the Book it selfe; and which occasioned at first, the former Discourse. That so the religious Reader might in one view both understand what a Sacrament is, and how to be received. Concerning which, I purpose to describe what this preparation is; and then in speciall to descend to the branches whereof it consists, with the use and application thereof: and so with some directions and caveats at the end, to conclude the Treatise. Entrance.

Sacramentall Preparation and triall, is a duty required God, by at Description of Sacramentall preparation.

the hands of all and every that desire to receive worthily; by the due exercise whereof a man may discerne whether or no he be qualified to receive; and accordingly either proceede to Communicate with comfort or else desist for the present, till better prepared. I will briefely touch upon the severals of this description, which are these six. First, what difference there is betweene Preparation and Triall. Secondly, that Triall is a divine command. Thirdly, the persons who are to try. Fourthly, what the due exercise of trying is. Fiftly, the different sorts of religious search, and how this Sacramentall search differs from them. Sixtly and lastly, the end and scope hereof. The second, and fourth of these I reserve to the last place, as most essentiall to the duty. Touching the rest in their order I shall first speake a little of them, and so of the two other.

Six branches.

In what respect preparation and triall differ.

And first, let none cavill at my differencing Preparation from Triall. I know well that they agree in one, and that the former word usually is taken for the whole triall of a Communicant. My meaning by it is, to shew what a man who would try himselfe aright, is to doe, ere hee set himselfe about the worke. That is, to bring himselfe within some such compasse as may fit him the better to close with a triall of himselfe. Not onely to sequester himselfe from other businesse and objects of the world and his calling, that he may doe but one thing at once; but also to call in, and to calme his thoughts and affections, so that he may be himselfe, and gather up his loose garments, and gird the loynes of his soule to doe this maine worke well; that is, with a close, reverend, and intent purpose of heart. *Salomon* hath a sweet speech, *For a mans desire he will separate himselfe*; that is, lay aside for the time, all other businesse, and thoughts of lesse consequence, that he may do the maine thing to be desired, in a more due manner. And when the Merchant had found the Pearle, he is said to withdraw himselfe; that is, to go apart and to weigh well the worth of that he had found. And in the story of *Reboboam*, the holy Ghost uses this phrase of preparing the heart to seeke God; noting that to seeke God either in the worke of Conversion, or in any service & ordinance, requires a separation of the soule from the usuall affaires of the world, which distract the mind from weightier objects. As *Salomon* speakes of the foole, so it may be said of most men, (who yet thinke themselves wise) *Their eyes are in every corner of the world*; that is, so busied and hurried about a thousand vagaries and fancies abroad, that they are no where lesse, than where they should chiefely be; in the meditation

Preparation is more generall.

Prov. 18. 1.

Mat. 13. 44.

tation of heavenly things: Hence that complaint of moſt, that meditation is ſo difficult to them; others, their memories are ſo fickle, becauſe they divide and cut themſelves (as *Martha*) into many peeces, who ſhold rather unite themſelves cloſely into one; and becauſe they have ſtuft and fraught their mindes and hearts with ſo manifold thoughts, and have ſo many irons in fire at once, that one hurts another; as in the crowding of a multitude at a ſmall wicket, (at which one by one might enter eaſily) we ſee its long ere any one can well get through. Luke 10. ult.

A point of ſingular uſe, condemning firſt that brutiſh prophaneneſſe of many, who (to bewray what hearts they have) can hardly bite in their common talke and thoughts of baſe carnall things, when they are to kneele down to prayer in their families, but mixe one ſo with another, till they breed irkeſomneſſe in others, and a pollution of holy things to themſelves. Perhaps all are not ſo groſſe, as once one was in his ſaying Grace before meate, who brake off uſually in the midſt, to bid his ſervant to ſet his diſhes aright; but ſurely the ſinne of moſt men is great in this kind: Except God will take them as hee findes them deepe in their buſineſſe, and over head and eares in other matters, hee muſt pardon them for Triall at the Sacrament; for indeede they have uſed themſelves to ſuch a courſe, that either they muſt defile Gods worſhip with their owne vanities, pleaſures, profits, either they muſt ſerve God and Mammon at once, or not at all: they never knew what an empty heart meant, unloaden of her uſuall thoughts and affections, prepared for God, ſerious and withdrawn from it ſelfe; they count it impoſſible to attaine to it. To whom I ſay, As good never a whit, as never the better. *Vſe of it. 1 Reproofe,*

Secondly, this inſtructs us about the nature of Gods worſhip. Its a ſeparation of the whole man for God; and that not in publike only, (where our ſhops and trades and affaires muſt be caſt out) but in ſecret alſo. To have ſome few wandring thoughts after God, to caſt in a word by the way, of religion; to heare a chapter read in the clutter of houſhold buſineſſe, is no worſhip; for that requires a ſeparation. There is more required alſo; but without this, nothing can be done. The hand which will compaſſe Gods Altar muſt be cleane alſo: But firſt it muſt be empty; if it be filled with nutſhels and traſh, it can hold nothing elſe. If we cannot ſo much as heare a ſerious ſtory, or indite a letter without privacy; if we can doe no choiſe worke well, except we be ſolitary and ſerious: do we thinke *Vſe 2. Inſtruction.*

it easie to worship God in a Faire, a Marquet, an Alehouse, a Bargaine, while we be working, or playing, or prating, or dreaming? No, all our courage, all our strength is too little; a broken, humble, beleeving heart is litle enough for it: Therefore at least an empty, a swept, and voyded heart is necessary.

Vse 3. Admonition. Thirdly, it must admonish us of a duty meete for us, if we will be fit for Sacramentall Triall; we must ere we set to it, abhor that giddinesse, lightnesse, and fraughtnesse of our soules, (which the most thinke is no sinne) as our bane, and the destroyer of Preparation for the Sacrament. Wee must know, that as the gold weights will not trie gold till they stand still; so neither can the soule trie her selfe till she be well staied and poysed. When we will powre any precious liquor into a vessell, or glasse (especially if it have a narrow necke) we will set it in a steddy posture, for feare of spilling. No man can see any thing in roared waters. As the Lord Iesus speakes of agreeing with our adversary, that we must lay down our sacrifice by the Altar the whilst, and doe that chiefely; and as *Peter* bids those who will covet the milke of the word, that they purge out of their stomacke all superfluity; so especially do it in this triall at the Sacrament. Its manifest by mens cavils against this dutie, (viz. that they have callings to attend, and businesse to looke after, and they cannot prepare themselves) that, I say, they account it as a veniall offence to be thus cloyed with other cares: but if it defile and destroy triall of thy selfe, how can it be small? Thou wilt say; thy thoughts and affections are neither murtherous, uncleane, oppressing, defrauding, lying, revenging, profane, intemperate: What then? Is there no other disease mortall, save the plague? Let it therefore be as odious unto thee, to carrie a light, a gadding, unsavory heart about thee, so full of other bables, that Gods liquor must needs run over: I say, to be out of frame alway to entertaine the best things, Let it be unto thee as odious as very profaneneese it selfe. And before thou venter upon triall, clense thy selfe of this fulsome glut: & do not enterline or write Gods letters upon a blotted, but cleane paper, even as thou wouldst wipe thy Table-booke, ere thou writest the Sermon. And whatsoever vanity hath pressed thy heart, or dares presume to come before God, serve it with the same sawce that *Abner* is said to serve *Asahel*, that wild Roe, whom (when he perceived to perke sawcily in his presence, and dare him to his face) he watch'd him so closely, that he smote him with the hinder end of his Speare, and laid him on the earth. Let thy care be,

Math. 5, 25.
1 Pet. 2, 2.
2 Sam. 2, 19.

so

ſo to ſmite thy giddy heart, that it may no more annoy thee, or interrupt thy ſpirit, being well occupied.

Laſtly, when thou commeſt to this triall, ſummon thy ſelf, and all the out-workes, and ranging thoughts of thy ſoule, all thy powers and members, to come in, to forſake other objects for the time; and cloſe ſeriouſly, and ſadly with the Lord, in this work of Sacramentall triall. As thou wouldſt faine have thy heart cloſe at thy triall for the Sacrament; nay, at thy great triall of death, ſo keepe it cleane, empty, unſnared, in thy whole courſe. Remember when thy heart would laſh out, there is a Sacrament, and a triall before it: If my thoughts then be paſt call, I ſhall have an ill worke of it, or elſe ruſh to the Sacrament with a ſurfeit upon it. Surely looke how thy heart is watcht unto in thy courſe, ſo ſhalt thou find it, at a ſpeciall ſeaſon; and ſo thou ſhalt bleſſe God for the Sacrament, and ſay, Elſe Lord I ſhould have ſtrayed endleſſely; but this Ordinance hath kept me at a bay from wandering, not onely from thy Commandements, but even from a ſober and ſerious attending to it ſelfe, in lawfull liberties. So much for the firſt. *Vſe 4. Exhortation.*

Touching the ſecond point, viz. The perſons whom this triall concernes: it hath two branches, Firſt, how many, Secondly, Who muſt try? For the former, it may ſoone be anſwered: All muſt trie and examine, againſt the Sacrament. The charge is generall, admitting no exception. As it was to the Iewes for the Paſſeover, that all who eat it, muſt be liable to the rules of obſerving it: ſo muſt it be in the Supper, none can be exempt from triall, who will have a part in the Sacrement. Briefly (not to ſtay the Reader long) He that hath not a ſoule to ſave, to thrive, to proſper in grace, or to be happy, or to deſire it: He that neither cares for the loſſe of heaven, or woe of hell; he that abhors the name of a child, and ſo the allowance of his fathers houſe, and the portion of an heire; he that chooſeth rather to be without among dogs and ſwine, he that hath cut off himſelfe and is become an Heathen and Publicane, a ſcorner and paſtgrace, let him exempt himſelfe; elſe the Lord exempts none at all. Pearles indeed muſt not be caſt before ſwine, elſe it is not the difference of any outward reſpect that can diſcharge from this duty. Al need the benefit of it, all are in danger to incurre the loſſe by neglecting it: all therfore are equally obliged to it. The people cannot exempt themſelves under colour of inabilitie, or not being boooke learned; they muſt not put it off to the Miniſter as more ſufficient for it. The Miniſter may not exempt himſelf from it, as if he leſſe needed it than the

Perſons. 1. How many? Exod 12. None exempt See Exod. 12. 43.

the people: Schollers are not free, becauſe their calling is to ſtudy, or reade the Scriptures, for they may be far from the triall of themſelves: Such as have learned the Doctrine of the Sacrament ſoundly, muſt not waſh their hands of it, becauſe of their knowledge. The wife muſt not thinke her ſelfe to be tried in her husbands carefull triall, as if ſhe were but his ſhadow, and hath him to anſwer for her; much leſſe the husband may quit himſelfe upon hers. The rich muſt not pleade liberty by his great buſineſſe; nor the poore for lack of leaſure from his handy labour; not the aged, becauſe of their infirmities growing upon them: not the more experienced, becauſe they have oft done it; nor the novice, becauſe he is greene, and new to begin: not the traveller, becauſe in a journey: not ſervants, becauſe they are under the government of others; nor governours, becauſe they have authority over them: No, there is no time, age, perſon, who can preſcribe againſt the Lord of heaven; Prince and people, learned and idiots, Iew, Barbarian, bond, free, great or ſmal, are all alike and under no difference with him; But all of all ſexes, conditions, eſtates and relations, (if men, if Chriſtians, if of capable yeares and diſcretion) ſtand bound to this Sacramentall triall. He who will exempt himſelfe, let him bring forth his diſpenſation: Therefore let all covers of figleaves, drawne from the variety and difference of outward reſpect, fall to the ground, as unable to hold water, when God ſhall enquire who they are that dare take out their names from this generall rule; Gods Lawes are not as cobwebs, onely to catch ſmall flies.

Branch 2. Who muſt try?

The ſecond branch is, Who muſt try? To which I anſwer, Each one himſelfe; for theſe are the expreſſe words of the Apoſtle, in which were reaſon ſufficient; but beſides, there is cauſe for it. For

Each one himſelfe.

Reaſon 1.

firſt, the object of this inquiſition and triall, are not errours and ignorances (properly) whereof the ſoule for lacke of knowledge can take no notice; but either good or evill, whereof we are privy or guilty to our ſelves; and as for the reſt, the Lord in mercy pardons them to his owne ſervants, who mourne for them, as thoſe who would gladly know them, and ſo ſhun all evill, and repent of their omiſſions and failings; therefore it is conſcience which muſt give

Reaſon 2.

the anſwer, and make the inquiry. Secondly, the triall which flowes from the ſence, the eye, or heareſay, or conjectures of men and their actions, is moſt uncertaine. For ſometime a good man out of ignorance of ſome caſes, being plaine and open, may ſeeme to goe to worke upon a worſe principle, than indeed he doth, & to be worſe

than

than he is. And again, a sly hypocrite, who can accommodate himselfe to the opinions of men, and occasions of things very cunningly, may procure the conceit of a very honest man; But conscience well informed wil beare witnesse without cosenage or error, what a man is. Thirdly, it is conscience which is the do-all in the soule: She is set by the Lord to be the espiall of the narrowest passages of the heart and life, (except hood-winked and defiled,) she keepes the cinque ports, the out-lets and in-lets of the heart and life, nothing passes without her notice and verdict; that water which runs by the mill of our course, utterly unknowne to others, is to her well understood: And therfore from her must proceed this triall: she is this him self, who must examine, & who must be examined. Lastly, all judgement and triall from others without, can not attain to this true trial of a man: & that for these respects. 1. Because there is none that knowes or can know the spirit of man, save the Lord & it self by the Lords means. For then should man become in Gods place: now that cannot be: for although some man may be in Gods stead to another, yet that is only in light and derection, not in search or trial. The things that are in the soule, lie hid under so many lockes, and with so many windings and conveiances, that the soule it selfe cannot search them of it selfe, except the Lord helpe her: much lesse can any other doe it. Secondly, put case that some wise and discerning Minister should by his wisedome, discover somewhat more than others; yet, the intentions, extents, measures, and consequences of those evils are past his inquiry: how deepely the soule is engaged in her guilt, with how high or low an hand shee offended: against what light shee sinned: what penalties shee hath incurred, what offence to God or men, and what wound to her selfe, (whether felt and repented or not) hath followed; no man besides her selfe, can search out.

Reason 3.

Reason 4.

1 Respect. 1 Cor. 2. 11.

Iere. 17.

The 2.

Thirdly, say he could, yet is it not in him to worke upon conscience so discovered. The feeling of sin, guilt and curse; the true view of sinne to humble, melt and afflict the soule, that it might apprehend pardon, repent, and returne to God, is the act of conscience by the efficacie of the word, reflecting upon it selfe. Lastly, though all these were, yet is it not in the power and authority of another to inquire. Perhaps a fit man is not present, if he be, he may want a calling: how ever, the issue upon triall may be out of his power and hand: for, either he is not to debarre from the Sacrament for such sinnes as are unconvinced, and open but onely within the bosome of the committer; or, if they be scandalous, yet its beyond his strength

3 Respect.

ſtrength to execute the cenſure of ſuſpenſion upon the party, but notwithſtanding he will ruſh upon the Sacrament. Whereas a man examining himſelfe aright, may and muſt be ſuch a law to himſelfe upon due ſurvey taken.

Vſe of it: Admonition.

The uſe of the point is manifold; but it will more fitly fall upon the laſt branch. Here onely I admoniſh ſuch as would try themſelves well, to beware leaſt they reſt themſelues upon either the labours or opinions of others. How ordinary an abuſe is it of the publike and private directions that are given to the people for triall, that men thinke themſelves diſcharged from ſelfe triall? How great pitty is it, that faire weather ſhould doe ſuch hurt? And that men ſhould hang other mens triall of them, as a Cover of darkeneſſe before their eye, that they might not come within themſelves? Some through unwillingneſſe, eaſe, or a falſe heart, ſtoppe their mouthes with this, that having had ſuch excellent helpes, they cannot chuſe but be well tried. Howbeit themſelves can give no reaſon why? And others when they have offered themſelves to be tried, with ſome ſence of their neede; yet either by having more knowledge of the Sacrament than was expected; or expreſſing ſome good affections of deſire and ſorrow for the preſent, or becauſe they have a gift to make the beſt ſhew, and to conceale the worſt: I ſay, ſome way or other, bleare the eye of their Miniſter or Parents: ſo that they thinking the Annointed of the Lord to ſtand before them, occaſion them to adventure boldly upon the Sacrament as if beyond exception. Alas poore ſoule! Doſt thou not know that the triall reſts in thy ſelfe? If thou be neither truly broken, beleeving or penitent, can other mens erroneous Charity releeve thee? It may poſſibly be a great ſinne in another to thinke thee unfit for the Sacrament (knowing no other) or to exclude thee: when as yet it is a fearefull, bold, and uncharitable raſhneſſe againſt thy ſelfe (who knoweſt thy ſelfe) to dare and preſume thereto. What ſhall it profit to winne a world of good opinion from others, and loſe thy owne ſoule? or to rejoyce in other mens errors, to deceive thy ſelfe? What did it boote *Iudas* to eſcape the judgement of all his fellowes in comming to the Paſſeover? Let that patterne diſcourage all ſelfe conceited and ſubtill hypocrite.

Reaſons why men try not,

1 Sam. 16,7.

Mat. 16,29.

Mat. 26,22. See 2 Chron. 35,6.

Objection. Is the triall of others needleſſe?

What then? may ſome ſay, is the helpful triall of others needleſſe? No, but of uſe. As wee ſee the *Levits* to ſanctifie their brethren. Onely there is difference betweene the triall of others and our owne. The triall of others, ſerves as the materials towards a building:

ding: our owne tryall is, as the building of the workeman himselfe. When all the Timber, Brickes, and Lime is ready layd: the workeman must finish the frame. The Saw or Axe may be layd upon the stone, or upon the timber: but except the lively hand of a man do act those tooles duly, there will be no sawing of them in two. So is it here: The minister or governour must give light and direction how to try, wherein it stands, and how the false heart should be handled: he may teach, upon what termes search is to be made, and what not: he may remove false scruples, error and lets: But the verdict of triall must be thy owne in secret when all is done. As at the Assyses, there be two Iuries, the one of Inquest: the other of life and death: There is a singular use of the former, and yet that meddles not with the finall sentence. Onely it makes an easie way for the finall, and remooves rubs, and gives light, what bills are to be enquired upon: and so the other consults and gives verdict of life or death, guilty or unguilty. So here let the use be, to admonish all cavillers and prophane persons, who would take advantage of the rule, to try themselves: and all to exclude the helpe of others, whom they would shunne, lest their sinne and profaneness should be perceived. There are none who so decline the helpe of others, but those who abhorre to try themselves, and so at once would rid their hands of all. But oh wofull wretch! Wilt thou neither try thy selfe, nor take advice of others? If thou wert under arrest for debt, and some of thy friends would become surety for thee, wouldst thou chuse wilfully to goe and rot in prison, rather than to be beholding for their love? Then may it be sayd, Thou art worthy to perish. Even so I say to thee, If thou wilt not try thy selfe, nor be tryed, let him that is filthy, be filthy still. Thus much for the second point.

Answer. *No.*

Revel. 22, 11.

The third branch followeth, which concernes the difference of this Triall from others; and that from these words; (Whereby a man may discerne himselfe to be qualified to receive.) I will digresse as little as may be; but my aime is, to dispatch somewhat in this point, which may give light to that which followeth, and to shew what may helpe to the better tryall of a Communicant when he comes to the Sacrament, also how a Christian may without confusion apply himselfe to each service of God, in the due manner and kinde severally. First, this tryall and preparation differs from the tryall wee should premise to other Ordinances, as hearing the Word, reading, praying, fasting, family duties, &c.

3 Generall. The difference.

Differ.

All

1. From other Ordinances.

All which require a preparing of the ſoule to ſeeke the Lord: yet in theſe reſpects they differ: Firſt, in that all other (for the moſt part) although they doe require an eſtate in grace, ere they can pleaſe God: yet ſo farre as they doe conferre towards the converſion of ſuch an one as yet wanteth grace, and muſt therefore be uſed upon paine of rebellion againſt God: therefore they doe not abſolutely require that ſtrict tryall which the Sacraments doe. True it is, thoſe who heare, pray, faſt, conferre, being deſtitute of faith, ſinne in the manner of doing: yet ſince the Lord hath alſo ordayned them to be inſtruments of begetting faith it ſelfe: therefore its alſo a ſinne to neglect them, although a man be unqualified to uſe them holily. But the Sacrament is of another nature, being no ordinance appointed for the breeding of grace, but of nouriſhing it onely: ſo that he who dares to come to the Sacrament being yet out of covenant, profaneth it both in matter and forme. Therefore the cloſer tryall is required unto it, above others. Againe, in the Sacrament, the Lord is not ſpiritually and virtually preſent, but even viſibly and ſenſibly appeares to his people in the ſignes of the ſubſtance, matter and forme of his covenant: both our reconciliation, and ſanctification. A good ſubject ought to preſent himſelfe at each Court and meeting of Iuſtices, Seſſions, and Aſſyſes, with due regard and reverence, as one that dares not breake the peace, nor be a bad ſubject. Howbeit if the King doe ſend for him perſonally in his owne ſight, to tender and renue his Oath of Allegiance, it behooves him to put on a more awfull and reverend loyalty than before. So here, every ordinance is ſacred, and hath the Lord preſent in it: But the Sacrament exhibits him in a more reall, neere, and familiar manner, even as if the Lord Ieſus came corporally in preſence, to eate and drinke with us, and to preſent us with his owne fleſh and blood to feaſt us; Therefore in the approach thereto, our tryall muſt be more cautelous and ſolemne.

Double preſence in Sacraments.

Differ. 2.

1. From legall.

Againe, the tryall before the Sacrament differs from other ſorts of Religious tryall. There is a Legall tryall belonging to the unregenerate, by which the ſoule laying it ſelfe in the ballances of the Law of God, feeles her ſelfe weighed downe by ſinne to hell and deſtruction. There is a tryall of the Goſpell, whereby a loaden ſoule, finding that the Lord offers her eaſe and pardon in Chriſt, upon the due preparations to faith, and actuall beleeving the promiſe, doth try her ſelfe about the worke of theſe, that ſhee may

partake

partake the benefit of Christ. There is a penitentiall tryall, by which a beleever having fallen from God and broken covenant, searches himselfe and casts up his gorge, that he might by pardon of his revolt, returne to God, and recover himselfe to former grace and comfort. There is also an ordinary and dayly tryall of a Christians course and walking with God: by which hee watches to himselfe, and to the rule and living by faith, and obeying God, viewing his practice dayly, and keeping holy quarter with God, as occasion moves him: These all differ, each from other, and all from Sacramentall triall, Not that they are excluded from it (for they are necessary antecedents to it) but yet they faile in this speciall respect of a Sacramentall tryall; which lookes at this, how the soule may be qualified to communicate. 2 Penitentiall. 3. Ordinary walking with God.

So that in this tryall, as these former tryalls are helpefull, so yet a further thing is lookt at. viz. 1. How the soule hath carried it selfe in respect of former Sacraments received; how it hath lived and thriven in grace by them; 2. How it hath failed therein, and broken the covenant there renued in speciall. 3. What repentance it feeles for that speciall sinne, what faith it hath in the promise of the Sacrament; what fitnesse to joyne with the Church in communion of the body by love. What desire after former fruit and growth, by experience thereof. 4. This tryall at the Sacrament is a speciall Reviving, stirring up and quickning of all these graces for the use of the Sacrament, and thereby (through mercy) the soule may goe and receive with the lesse feare, and more faith to speed of her desire. This triall is a further thing. 1. 2. 3. 4.

The summe and scope of all is, thus much; 1. To teach Gods people, how to make use of all the former Tryalls for the helping them forward to this. Then secondly, to shew how a Christian should accommodate himselfe to every duty wisely and orderly, without errour and confusion, which is no small grace. 3. To confute the blindnesse of such as see no distinct grace contein'd in this tryall for the Sacrament, and therefore thinke that if they can be devout, catch up a booke and reade, put on a demure habit, and violently keepe off themselves from usuall riots and prophaneness of life, or simper with a few good words, (that they carry good hearts to God, meaning no man any hurt) they thinke this to be that, which will passe for their tryall at the Sacrament. To whom I say, Without knowledge the heart is naught. If they who have practized the 4. Tryalls above sayd, yet must not confound *Vse* 1. 2. 3. Pro. 19, 2.

found them with this, but revive this tryall at and for the Sacrament; what ſhall be ſayd to ſuch blind and ignorant tryers as theſe without rule or reaſon? Laſtly, it ſhould informe every good communicant in the nature of this true tryall, not to deſiſt and give it over, by wearineſſe, ſloth, or difficulty, till in ſome meaſure hee finde how he is qualified for the Sacrament, ſeeing till then hee doth but miſtake the whole ſcope of the Ordinance, and mocke his owne ſoule,

4. Generall. The iſſue of it

The fourth branch of the deſcription, is, The iſſue of this triall, viz. That accordingly a man may either proceed to the Sacrament, or deſiſt for the preſent. And this the nature it ſelfe of tryall requires, and otherwiſe it were needeleſſe to try except it were for the iſſue. Which is plaine by the end which the Lord hath in tryalls of another kind. Why is the Lord ſayd to try his people with falſe teachers, and lying Prophets? Is it not to know whether we will cleave to the truth, or beleeve lyes? Is it not that the faith of the elect might be diſcerned from the rottenneſſe of hypocrites? Why doth the Lord try us with ſtreights and croſſes? Doth he not intend to try whether we will be content with our portion, or murmure and uſe indirect ſhifts? So the Lord tryed *Gedeons* ſouldiers who were meete for warre, who not. Men alſo in their tryalls (as at Aſſyſes) what intend they, ſave either to acquite, or condemne? My ſcope is to ſhew, that Sacramentall tryall hath alſo her iſſue, either to encourage a man to receive with comfort, or to deſiſt for the time, till better provided, with caution and warineſſe.

Deut. 13, 3.

Iudges 7. 5.

Vſe 1. *Inſtruction.*

Which point is of great uſe. 1. To inſtruct all Chriſtian examinants, in their tryall to be carefull of themſelves, and not to ſuffer themſelves to be deceived by error or ſelfe-love: For why? The iſſue is great, either the comfort of well receiving, and danger of loſing a great bleſſing if we come not: Or elſe the perill of incurring of a great miſchiefe and judgement, if they preſume to come. We ſay, the end of a thing is laſt in execution, but firſt in intention. If this were ſo in the purpoſe of ſuch as try themſelves; how wiſely, jealouſly, and religiouſly would they goe to worke? If they knew and conſidered, that the ſcope of tryall, is either to come or to forbeare; and that our deſiſting it ſelfe (if it be ordinary) is a mocking of God, what colour ſoever we pretend; how cloſe and wiſe would it make them in going betweene both extremities, either of ruſhing to the Sacrament without tryall, or deſiſting

sisting upon unsufficient tryall? How would it cause them both to tremble at contempt and refusall: and yet also at neglect of due tryall ere they come? Which is indeede to make a vertue of a necessity.

Secondly, this condemnes the formall and fulsome practice of common Protestants: who (if they be pull'd out of the vile profaneness of such as abhorre all tryall:) doe presently thinke that God is so beholding to them for their trying themselves, that let their tryall be what it will, he owes them welcome to the Sacrament for it. Alas poore wretch; Tryall is appointed for an issue, not for a fashion and formality, to stop the mouth of God and conscience. That triall which hath no issue, can have no due substance of matter or manner in it, but rather is a confused doing of somewhat without rule, with opinion of something in the deed it selfe, to commend a man to God. No. As well the tryer of himselfe may see cause of not comming, as the not tryer ought not to come. Tryall hath still a respect to the issue: and must be used to avoyd sin and punishment, not to encrease both. *Vse 2. Reproofe.*

Lastly, let it be admonition to others, who upon tryall do finde themselves unfit for the Sacrament. Of which sort there may be two. Some such as (although Gods people) yet having fallen into some such sinne as hath deepely defiled and hardened them, can not finde either their faith so liuely, or their repentance so sensible, as that they dare to come. In such a case I say, (if upon advise with other wiser than themselves they finde it so to require) their duty is to consider, that the Sacrament may prove so farre from helping them, that it might rather encrease their guilt by boldnesse. Therefore it shall be their wisedome to consider, That the Lord hath other Ordinances to use, than the Sacrament. As that serves to nourish the faithfull: so there be others that serve to humble and cast downe the loose and presumptuous. Let them therefore inquire after them: as Counsell of the Minister of God able to helpe them: Penitentiall search and tryall of themselves about the occasion of their fall: Fasting and Prayer with conference, if they feele Sathan hath deepely bewitcht them and hardned them: These Ordinances are appointed to cast out sinne: if it be yet unseene and unrepented of: and to expell such Devils as neither the Sacrament, nor any other Ordinance can, especially the publique Ministery being the setter of them on worke, and the first convincer of the conscience. Its a wise mans part to use every Ordinance for the good of it. *Vse 3. Admonition. Branch 1.* Mark 9,29.

Branch 2. Secondly, ſuch as by tryall find themſelves out of the Covenant of God in regard of any actuall faith in them, and beſides finde the guilt and taynt of much other corruption and evill: let them (much more) bleſſe God for this ordinance of tryall: and ſo long deſiſt from the Sacrament, till the Lord hath ſanctified the conviction of their conſcience, in ſome meaſure, to drive them out of themſelves unto a promiſe for reconciliation and peace. For the Blood of Chriſt and his Body ſerve not for the nouriſhment of any, in whom they have not bin as the ſeed of Regeneration, both in pardon of ſinne, and change of heart, in which converſion ſtandeth. Therefore let them ply this worke, of which in the tryall of our eſtate *Chap.* 2. more is ſayd. But to ruſh upon the Sacrament, upon tryall of this dangerous Condition, is a double ſinne, an adding of drunkenneſſe to thirſt: as alſo an abuſing of the Sacrament: cauſing it to ſeale up rather their guilt and curſe, than their pardon and peace. Remember ſtill, the Sacrament converts none, but ſtrengthens the converted.

Beware therefore (all ſuch) leſt by ſiniſter and unwiſe counſell of any, they blanch themſelves over, and thinke that becauſe they ſee all is not well, therefore the Sacrament muſt be their Phyſitian. No, The word of Law and Promiſe muſt firſt convince them of ſinne, and then of righteouſneſſe: whereof after they ſhall finde both the Sacrament to be a ſeale through faith: Baptiſme of their Converſion, the Supper of their Confirmation. Onely let this be added, That as they doe for the preſent deſiſt from the Sacrament, ſo, yet they muſt ply this firſt conviction and tryall of themſelves, by attendance upon other ordinances, till they come to ſee cleerely that the Sacrament belongs to them. For if they give over the worke by looſeneſſe and wearineſſe, before the Fruit be attained, they may feare that it had beene as good for them they had never ſeene cauſe by tryall to deſiſt, as having ſo done, to leave their worke unfiniſht. Sacramentall tryall ſerves not to daſh men quite out of conceite with the ordinance, but to convince them for a time, that they may be ſo abaſed for their cutting off themſelves from it, that they may returne to it with more comfort, and abhorre themſelves in that condition of deſiſting from it. And ſo doing, their Abſtinence ſhall be for their good: and although the Miniſter cannot ſuſpend them, yet their owne ſuſpending themſelves ſhall proove more gainefull to their ſoules, than their bold adventure. And ſo much for this fourth branch.

Iohn 16, 9.

The

The 5. and 6. now follow: which (as I ſayd) I have kept to this laſt place, as depending upon one another, and moſt eſſentiall to the Doctrine. The 5. branch then is, that this tryall is a charge of God, not left arbitrary to us, but neceſſary to the receiving worthily. To which ere I come, leſt any ſtumble at this word (worthily) as if any could be worthy to receive: I anſwer, its the phraſe of the Holy-Ghoſt himſelfe in ſundry places: And looke in what ſence the wicked are ſayd to be unworthy, in the contrary thereto the godly are called worthy: firſt in reſpect of themſelves, ſecondly, of the Lord. Touching the former, ſee *Act.* 13. 43. where *Paul* ſaith, *Seeing you thinke your ſelves unworthy of eternall life, &c.* hee meanes, that they thought the tidings of it unworthy of them; they thought themſelves ſo worthy and ſo good, that they thought Gods offer unworthy of them, and ſo they deſpiſed the Counſell of God to ſave them. So here, the profane and hypocrites, doe thinke Sacramentall Chriſt a meane thing, diſcerne not what it is, or of what worthineſſe; therefore they are unworthy. But the faithfull receiver is worthy: Why? In reſpect of that worthy and precious eſteeme of the Sacrament, for which they account no preparation ſufficient. Secondly, in reſpect of God himſelfe. In which ſence, *Rev.* 3. 4. the Holy Ghoſt tells thoſe few names in *Sardis*, that they ſhould be clothed in white, for they were worthy; hee doth not meane they were worthy to be ſo clothed; but being ſo clothed, they were worthy: that is, the Lord having cloathed them with the Robe of Chriſts righteouſneſſe, (the linnen of the Saints) they were worthy ones in his account: So contrarily, the unregenerate are unworthy, becauſe they are naked ſtill, and care not to be covered with this garment: And why? They know not (or will not know) that they neede it. Now then, as the good receiver is worthy, becauſe he is ſo accounted in Chriſt, and his preparation is accepted in him, and the want thereof is not imputed: ſo the bad is unworthy, becauſe his perſon is not accepted, and therefore whether he prepare himſelfe, or no, he is the ſame; for out of the Lord Ieſus hee cannot be worthy. The Summe is, not the preparation of a man (in it ſelfe) makes him worthy: but the imputing of preparedneſſe by faith: and this workes an high eſteeme of the Sacrament, and a carefulneſſe to be a Communicant: neither whereof the ungodly can be partakers of. This by way of Digreſſion.

5 Generall: that it is Divine.

How a man may be ſaid to receive worthily.

Matth 22, 6.
1 Cor. 11, 29.

Revel. 3, 4.

Revel. 19, 8.
Revel. 3, 17.

To returne then: The duty of tryall is commended by God. Proofes of it

And this appeares by *Paul*, 1 *Cor.* 11. 28. as also by good Analogy of the Passeover, applied by the Apostle to us. For the former, *Paul* concludes the direction for receiving well, and cutting off all abuses: *Let a man therefore examine himselfe, and so let him eate*: He had told them before what Christs institution was: But as if knowledge alone of the pure ordinance were not enough, hee addes further; Let a man therefore examine: q. d. Although the meere observing of the institution were enough to cut off the abuse of your love feasts: yet, for the avoyding of all other corruption inward as well as outward, I command from God, Let every man examiue. He doth not meane, let him if hee please, as leaving it to mens choyce: but the word is imperative, let him, that is, I enjoyne him: As, let a man abide in the vocation wherein God hath set him: let a man so esteeme us as the dispensers of grace, &c. That is, I command him so. Neither is this as one of those temporary counsels, of which *Paul* saith, he had no warrant from God expressely: This saith not the Lord, but I. But it is one of those, of which he addeth, This say not I, but the Lord. And the connexion of this 28. verse with the 20. evinceth: For I deliver unto you, that which I received of the Lord, &c. And hee subjoyneth, let a man therefore examine, &c.

Further proofe.

Neither doth this rest onely upon this text; but upon the Analology of the Passeover, whereto this succeeds. Its manifest by the Scripture that there was speciall Preparation of them that eat the Pascall Lambe. For not onely the Lord required the Lamb it selfe to be weaned off from the damme 4. dayes: to teach the people in all that space to weane themselves from those sweete breasts of their worldly delights and lawfull liberties; but he required them also to keepe another feast of unleavened bread seaven dayes; wherein all leaven whatsoever, was to be swept out from their houses, and Sacrifices to be offered for expiation of sinne and uncleanesse, that so they might not come polluted to the Passeover. And those two Passeouers of *Hezekiah* and *Iosiah*, prove it: where speciall charge is given to the Levites and people to sanctifie themselves and each other: although for the speedinesse of receiving, there could not be such Legall clensing, as the Law required; and so also, the people and the King first purged out Idols, and defaced their groves, and abandoned all will-worship ere they came to the Passeover. What betokened this, save the triall of their spirits, much more, purging out all Idols of the heart, sweeping out

2 Chro. 20.
2 Chron. 23.

the leaven of corruption from within; without which the other had beene bootlesse. Therefore *Paul* in that place doth presse the same, though not Sacramentally, yet universally, saying, *Let us therefore keepe the feast, not with old leaven of malice and wickednesse; but with the unleavened bread of sincerity and truth*: Why? Because Christ is our Passeover, who is sacrificed for us: *q d.* Let not us be behinde hand in our feast and spirituall Pascall Lambe, to those that eat the old Passeover. If they might not eate it with leaven, with any pollution of flesh, as of Leprosie, touching of the dead, or the like ceremoniall defilement; how much lesse we, with our reall and spirituall leaven and uncleanesse of soule? 1 Cor. 5, 7, 8.

To adde a word or two of use to this (for I leave the reasons to the last point) this I say: That its well that wee have an expresse charge from God for this tryall. Else the world is full of curious heads, and profane hearts, to outface and outwrangle the Ordinance. Men have no joy to such a taske as they feele to pinch their spirits, and presse upon them any power of practice; and therefore (although they are ready to cast the cords, and breake the bands of the most convinced truths; yet) the more mannerly way is to question the charge it selfe. And hence are those usuall interrogatories, How prove you that any man hath to doe with me when I come to the Sacrament? Or how prove you that *Paul* speakes to us as well as the *Corinthians*, to try our selves? Or how can you proove that I am bound to sanctifie the seventh day from the Creation, for a Sabbath? Or how know yee that God will have us preach and heare twice upon the Sabboth in publique? Or that a man is bound to pray by himselfe, or twice a day in his family? Or that it is against nature for a man to weare long haire? Or for a woman to be shorne? And to these might I adde a thousand other scrutinies of a base and profane heart, willing to overthrow all such strictnesse, as it selfe distasts; and loth to beleeve, or informe it selfe of any thing which it is loth to doe. The truth is, never did Satan so obscure those maine truths of the Scripture, in Popish darke times, by turning all into curious queres of things lesse pertinent; as now, he doth in this light of the Gospell seeke to alay, & disanull the power of truths by prophane cavillation. But I say still both to the one, and to the other. Its well that God hath so punctually declared himselfe in his Word as he hath. All that are not wickedly nice and curious, will rather yeeld to those probable deductions from Scripture, which arise by consequent, for the bea-

Use of it. Instruct.

Profaneneſſe o mens wits.

ting downe of our owne baſe ſpirits, and rejoyce in ſo doing, becauſe they argue for God; than whet their lewd and prejudicate wits and ſpirits upon the divels whetſtone to cavill againſt truths received: nibling here at one, & there another, til they have defaced their beauty and grace, and ſo expoſed them to the utter contempt of themſelves and others; Stop your mouthes therefore oh ye carpers at Gods preciſe rules, and play not the Proctors for the divell againſt God, leſt he pay you your fees little to your content: Stoope rather to the Lords Canon in all things. And you to whom this yoke of tryall at the Sacrament is ſo heavy, conſider, the Lord will not leſſen or lighten it for your ſake: labour yee to be eaſed of the divels yoke of a profane carnall heart, and turne your ſwords into mattockes, deny your ſelves, get the Lord to change your mindes and wills, that ſo his yoke may become ſweete unto you. And as the Prophet tells thoſe Cavillers, who asked him, Why may not we goe to good Witches about our cattell, or things loſt, &c. *Goe* (ſaith he) *to the Law and to the Teſtimony*; let that be your touchſtone, that will abandon both all will-worſhip on the right hand, and all profaneneſſe on the left. If theſe give yee no allowance, know there is no wiſedome in your witchcrafts, nor in your cavilling defences: So here ſay I, Goe to the charge of God, that wil convince both Popiſh tryall, and tell you, that there is no Religion either in faſting before the Sacrament (although I doe adviſe no man to eate) nor in not ſpitting at the Sacrament, that much more will confute all profane contempt of tryall of our ſelves: let God ſpeake, and let all men be lyers, both left hand profaneneſſe, and right hand ſuperſtition muſt fall before the Ordinance. Oh! if men be ſo buſie againſt the practice of goodneſſe, when there is a rule to controwle them, what companions would they be, if we wanted it? Howbeit even by this they ſhew that the duty is divine, becauſe elſe their curſed ſpirit would never ſo fight againſt it. Thus much of the fift point.

Eſay 8, 20.

Generall 6. What it is.

The ſixth and laſt branch is, what is that due trialll which God requireth of every true Communicant, and in what things doth it conſiſt? I anſwer, Due and true triall ſtandeth either in the properties thereof to qualifie it aright; or in the object thereof, that is, the things to be be tried. Concerning which, firſt, I will lay downe ſome reaſons why the Lord requires this trial in both reſpects. Then ſecondly, I will lay downe the due properties or manner of triall. And ſo with the uſe of the generall doctrin I will finiſh this Chapter;

ter; and in those that follow, God willing, I shall handle the severall objects to be tried in their order, one after another.

Reason 1. The Difficulty of this triall. 1 To discerne hypocrisie from soundnesse.

The Reasons are these three. First the plaine charge of God importeth it. For the word here used by the Apostle, is not a word which aimes at some defect in the measure of our grace onely, as the triall of light gold may be dispatch'd by weights which any man may use: but it especially signifieth triall of substance, and soundnesse of mettals, such as onely the Goldsmiths skill can finde out: the Touchstone and the Fornace onely can try gold, or separate the silver from the drosse. Even so, its not a common skill nor easie worke to discover the soundnesse or falsehood of the heart in matter of grace. There is nothing more hard than this discovery. Satan and Hypocrites can transforme themselves into Angels of light; and make men to think them so. And the hollownesse and depth of the heart, and the selfe-love of it in easily beleeving our selves to be that we wold be, and yet are loth to be, is unspeakable. Nothing more easie than to pray for such things as indeed we wold not have, if God would give, because then our harts & courses must be changed; and yet we thinke we pray aright. Nothing more easie than to looke upon our selves in our outside of duties & performances, and reflect an opinion thereby, that we are true worshippers. No grace, but a false heart will counterfeit: and the depth of the heart is such, that there is no shew of meekenesse, innocencie, tendernesse of spirit, thankefulnesse, love of Gods people, but a bad person may accommodate himselfe unto, and act a part therein. The soundnesse of the heart is very hard to discerne.

2 Cor. 11. 14. 15.

2 To discerne soundnesse where it is.

Secondly, although there be soundnesse in the heart, yet it is not alway discernable. As it is not easie to finde a Pearle in the dunghill, nor a needle lost in rushes; so, its hard to finde out a little truth of heart and faith, when they are so covered and mixed with abundance of drosse. Besides, it is no easie thing, (although a man finde them) yet to walke constantly with God in the practise thereof. Its with us as with the foole, who not knowing the worth of gold, stoppes here a peece in an hole, there another in the thatch, and forgets it: So doe we slight that grace which should rule us in each part of life; lose the good things which have cost us labour to come by. Its hard to improove the things wee have heard and learned, and to bring them forth in due season; they are to seeke with us, patience, when we are provoked: faith, when we see no likelihood of Gods hearing or answering our prayers, and so of

3 To discerne our not improving of grace. Either in our privacie. 2 Iohn 8.

the reſt; as it is with tooles ſeldome uſed, ſo there growes a ruſt upon the gifts of God in us, for lacke of watchfull improovement. Sloth, and eaſe do fret into us as a canker, and creepe ſo inſenſibly upon us, that they marre us ere we be aware. The Talents of God which we have received, become unprofitable in us. The greateſt part of the duties we doe, is not the leaſt of them we omit: in the uſe of meanes and Ordinances, formality, and commonneſſe, unreverence, unſavorineſſe, defiles us: and the life of faith in croſſes, bleſſings, duties, is very poore and wanzing in us. It were endleſſe to ſpeake of all. Now if it be ſo hard to trie our grace, how much hard to trie our whole courſe, in which the weariſomneſſe of our hearts doth tire us ſo, that the errors thereof in ſo manifold parts cannot be reckoned; as the ſinnes of our ſingle eſtate, or married ſtate, our callings, dealings in the world, lawfull liberties, company, ſolitarineſſe, with other innumerable occaſions: wherein as it is hard to ſurvey our ſelves diſtinctly; ſo its as hard to watch to our rule unweariedly.

Or in our outward courſe.

To conclude, if the triall of our grace be ſuch, what is the triall of our corruption? Who can perceive the danger whereto the beſt lie open, by the unſpeakable ſweetnes of their perſonal and beloved ſinnes? How ſecretly doth Satan and luſt creepe in (as ſleepe to one warme in his bed) even to an honeſt heart ere it be aware? By what fine ſlights is it at firſt entertained, either becauſe it is but one, or ſmall, or ſoone ſhaken off; and having once entred, how doth it defile the conſcience? When once the tenderneſſe and ſenſibleneſſe of the ſoule, (which is the Sentinell) is gone: how ſoone doth ſinne grow upon it, and increaſe? That whereas at firſt it ſeemed a great thing to attempt, now it ſeemes litle, to goe through with it: and that which ſeemed little, now becomes as nothing: till at length it foulds up the heart in ſelfe-love and careleſſeneſſe, and growne to a cuſtome and falling ſickneſſe, that it is a great difficulty for a man to picke out an end in this confuſion of eſtate, or to know where to begin or where to end. So then if triall be ſo hard a taske, how due and conſcionable ought the practiſe of it to be; ſeeing the Lord hath ſet the Sacrament to be the awer, and holder in compaſſe of our courſe?

Much more is it hard to trie our corruptions.

Reaſon 2. Secondly, except wee trie our ſelves before we come: the Lord who ſearcheth and trieth the reins, will ſearch and trie us to our coſt, and little to our liking. Hee will revenge our profaning of his Seale, with ſealing up our ſoules, and giving us over to thoſe evils in which

which we presumed to come; so that they shall become our scourges and penalties, to harden and defile us, and draw impenitencie over our spirits, that although we would we shall not repent. Perhaps if we may escape present judgement upon our persons, to be smitten downe suddenly with a thunder-bolt, or to be plagued in our bodies and children with sickneſse or death (as those *Corinthians*) we are content the Lord should deale with us otherwise as hee pleaseth. But oh wretches! To be accursed with barrennesse for ever, with an insensible, dedolent heart, with a dead benummed spirit; to be stript of those gifts we seem'd to have; to be sent more emptie away from God than we came, to be pull'd out with that guest that wanted his wedding garment, and cast into utter darkenesse: these are curses ten times greater than the former. Thou eatest and drinkest thine owne condemnation as *Iudas* did; the handsell whereof was this, that upon the eating of the sop, Satan entred into him and fill'd his heart, ripened his treachery, and seal'd him up to a desperate resolution that he would finish it, though he went to hell for it. They that judge not themselves, make worke for the Lord to judge them finally: and although it appeare not to men, yet the wrath of God abides upon them, and shall in time smoake out as upon *Cain*. The Sacrament is a spirituall mystery, and cannot be violated, save by spirituall wickednesse. And whereas the gaine should have beene great, if thou hadst come prepared, even the enjoying of the Lord Iesus wholly: now the judgement shall be as fearefull, not onely to goe without him, but to drinke and eate hell and damnation. Of which more in the use.

Rom. 2, 3.

1 Cor. 11, 29.

Mat. 22, 11.

Iohn 13, 27.

1 Cor. 11, 30

Thirdly, as we say in our Proverbe, Leave is light: If we come to the Supper of the Lord, as becomes his guests invited by himselfe; lo, we shall sit there among his Angels, and eate of the dainties of heaven: we shall behold the face of his Majesty with joy: we shall have our soules within us, feasting us with the conscience of our obedience: we shall not neede to feare sadde affronts and accusation: wee shall enjoy the sweet fruit of our reverend and carefull triall: our faith and repentance shall there meete us: and if we faile in any measure of our hoped for welcome; the fault shall not lie heavie upon our selves, but we may be assured, that it is for some other end, for which the Lord deferres us; that at our returning againe he may give us an overplus. These may serve for some reasons to enforce due triall upon us. *Reason 3.*

But here a willing heart would faine know the properties of this triall, *Properties of true triall.*

triall, and when he hath duly tried himselfe. For answer to which, although in the Chapters following, this will appeare better in the objects of triall: yet briefely I will note some workes here generally concerning all the particulars, and so come to the use.

1. Wise. First, then let thy search and triall be wise, and according to knowledge. Let the Law and Testimony be the Hammer, the Fornace, and Touch, to trie thee in all, both thy heart and life. This will informe and instill such skill and discerning into thee, that nothing shall lightly passe thee without, both notice and due verdict: Thou shalt neither by loosenesse of heart judge evill, good; nor through blindnesse, or mispriſion, thinke good evill. This will let in light to thee to behold all things in their lively colours as they are. The Goldsmith will not easily be gulled in the triall of gold or silver. So if thou carrie this light and torch into the darke corners of thy heart, few either sinnes or graces shall escape thee. Else, thy owne false light, erronious judgement, prejudice, precipice, securitie, defilement, and the like, may soone deceive thee. And so thy triall may prove like *Ahimaaz* his newes, idle and confused.

2. Filiall. Secondly, let it be ingenuous and and filiall: Doe not thinke that the Lord onely enjoynes thee to search out the evill, and let the good passe: The triall of Gods people is as well of their vertues and graces, for their encouragement, as of their corruptions to their humiliation. And yet, let it also be impartiall. So abhorre a slavish heart of base feare causing thee to harpe upon the jarring strings of thy distempers: That yet thou much more loathe selfelove, to applaude thy selfe in any of thy corrupt and vicious habits or actions: But rather be as willing thy errours and evils be discovered, as thy graces. The true triall of a Christian is a middle betweene both extremes. The most usuall of the second, is the latter. Fewer offend in the other; and yet their danger is as great, because the true roote of triall, is the witnesse of a good conscience, testifying that there is grace at the heart, which a slavish triall denieth to it selfe.

3 Narrow and close. Thirdly, it must be very inquisitive and narrow; not hoverly and superficiall. It must not be like the mashes of a net made to catch great fishes, and letting passe the small. For both the good things and the evill are closely and deepely couched in the soule; Cursory triall will not search them throughly. Graces are as coales raked up in the ashes, and appeare not easily; or as a little corne in a great Chaffe heape. And corruption is as the core of a disease lying in the intrals; and as *Gehazi* his booty throwne into close corners. If the

King

King should send a commission to a true subject, to search Iesuites, or Priests in a great house: they would take a narrow course both by delaying, and ransacking the inner passages and roomes, for feare of escape or lurking: Sacramentall triall should be such. Not as the searching of friends houses, whom we very sparily and generally looke over, or give notice before to remove out of the way that which we are loath to espie. But as a man would search the house of his enemie: And as we reade that the Papists were wont to search for the Martyrs in all places, likely or unlikely, yea even the heapes or reekes of corne, and the haymowes, with forkes, swords, spits and speares. So should we doe our selves, as Searchers very glad and desirous to finde what they seeke. And to this end, our triall should be punctuall and painefull. By punctuall, I meane particular and personall, either graces or corruptions; which must naturally accompany thee. And therefore Christian search best attends Christian Prayer and watch: looke what thou observeſt to pester thee most usually, either in thy spirit, or in thy course, that take note of, and make a Calender of it. Forgetfulnesse and confusion of memory doe much hinder triall. Note therefore both what sinnes runne in the streame and frame of thy life; and what speciall evils beare sway, and are most selfe-putting forth; and then the rest will follow alone; and yet passe not by the lesser: seeing those which are but of a second degree doe oft disguise us, while we are bent onely to marke the most prevailing ones; and so by ill custome are unsuspected. Few men there are in whom some masterly sinnes doe not beare rule, pride, selfe-love, wordlinesse; or the like, to poison their course. Secondly, let it be painefull: The issues of good and evill are as a spring of seven heads. A laborious searcher will therefore open them all, and take himselfe tripping in all: searching the spirit within, the tongue and members without, and fetch in matters of humiliation from the triall of marriage, single estate, Duties, Ordinances, company, solitarinesse, liberties, callings, behaviour, and actions of common life. So much of the third.

Both in punctualnesse.

And painefulnesse.

Fourthly, it must be faithfull and loyall, that so all the subtill startingholes, and cunning deceites of the heart may be found out; for selfe-love and falsehood will else bleare the eye of the wisest. Bribes corrupt the wise; but not the faithfull: Sinne is a bribing mischiefe, it labours to overthrow search and inquest, that so it may escape the iury. But as a good Iustice, in taking the examination

4 Faithfull.

tion

tion of a fellon, or rioter: will not be gulled with each colour or faire tale, but will ſearch to the quicke, and drive him out of his trickes, and lay him open, becauſe he is for the King; ſo ſhould our triall be faithfull, becauſe it is for the King of heaven. Its for his honour; and yet alſo for our comfort to be true to the Lord and our ſelves: Elſe wee ſhall finde as we binde, and the Lord will be froward with the froward, and ſubtill with the ſubtill. The Sacrament will not affoord that peace to the falſe, which it will to the faithfull; with the true, honeſt, and plaine, the Lord will be good and plaine. If ſweete, gainefull, or naturall corruption be ſo incorporate and beloved, that wee are loth to ſearch them out, and (like *Laban*) ſearch every where, ſave where our *Rachel* ſits upon her Idoll; the Lord will leave us to our defilement, and deprive us of the fruit of our triall. Now that our triall may be honeſt; obſerve two things: Firſt, nouriſh tenderneſſe of conſcience and uprightneſſe. Ofttimes many a ſecret evill of ſmaller conſequence may annoy ſome men, even a glance of the heart, or eye; when as a groſſer evill will not touch another. Its not eaſie for one that hath his glove upon his fingers to take up a needle or a little pinne, which the naked hand will eaſily doe. The tender eye will water and twinckle at a mote falling in it, as if ſome great hurt befall it: and the weazand will ſtreine at a gnat. Secondly, be willing to take any helpe which may further thee to the ſearch. Sometimes a faithfull friend who obſerves thee; a ſtander by may ſometimes ſee that which a Gamſter ſpies not. Sometimes it will not be amiſſe to ſee and reade thy owne triall in the booke of a Croſſe; for each Croſſe hath her ſuperſcription, and will either tell us what grace the Lord would try, or what ſinne he would correct; yet I ſay, the beſt trier is our owne conſcience and experience.

Pſal. 18, 25.

Gen. 31, 34, 35.

Laſtly, let our triall be Direct; aime at the end of thy receiving the Sacrament, and the reviving of thy faith, or thy repentance of evill. Search out in thy ſelfe, either thoſe ſpirituall graces which are like to further, or thoſe evils which are in directeſt oppoſition to a comfortable receiving the Sacrament. The Sacrament is a moſt ſpirituall communion with God; ſpirituall evils will moſt choke it, as infidelitie, hypocriſie, apoſtacy, unthankefulneſſe, falling to the creatures: let theſe and ſuch like be moſt purſued. Contrarily, the moſt ſpirituall graces, doe moſt cheriſh it; as daily faith in the promiſe, both of pardon and holineſſe, pureneſſe of heart, heavenlineſſe of minde, ſelfe-deniall, humbleneſſe, thankefulneſſe, and

ſuch

such like: be sure to finde out these; and so thy search will stand thee in best stead toward the end thou aimest at. And thus much for those properties of Sacramentall triall: according to which the particular object is to be framed, as in the following discourse shall appeare.

Now for the Vses of this point. First, let it be terror to all such, as (for all this) dare rush upon this holy feast, with unwashen hands, and with profanation or neglect, whether presumptuously or carelessely without triall. Be it knowne unto you; ye take the Name of God in vaine in an high degree, and are guilty of the body and bloud of the Lord, as tramplers of it under your feete, and crucifiers of him the second time; therefore he shall not hold you guiltlesse. You boast much, that ye have received to day, and eaten your maker (as the Papists say) but you have eaten and dranke your owne bane and poyson. This Sacrament shall be as that cursed water was to the belly of her who being defiled, durst come to drinke of it, as if innocent. And as *Elisha* said to *Gehazi*, *Went not my spirit with thee when thou runst after Naaman?* So, Is not the Spirit of Christ privy to thy profane neglect and bold adventuring, being in thy sinne? Although the Lord come not really to plucke thee from thy fellowes in open vengeance, yet be sure, the Sacrament shall be as *Judas* his sop to harden thee in thy sinne, and seale thee up to impenitencie and damnation. Once a Monke did villanously poyson a Christian Emperour with the wine of the Chalice; but thou poysonest thy selfe: How much greater is thy villany? Therefore, although I feare thee not from receiving utterly (to which by nature thou art prone enough) yet for the present, I admonish thee, abstaine till tried and examined. But perhaps thou wilt object; Alas, I doe come indeede, for I am commanded to doe so by God, and by the Minister. I answer: So were the Israelites bidden to goe up against their brethren of *Benjamin*: But yet the Lord smote forty thousand of them when they went. He who approved the justice of his own will, that sinne should be punished; yet punished them (*Judg.* 20. 20.) even them who went about it, being themselves as guilty. The question is not about the doing of the duty, but the right manner of it. So I say to these, that Gods Sacrament be received, is necessary. But who are they that are fit for it? God hath no such neede of Sacraments, that he cares not how they be received: But most righteously he urgeth the duty, yet punisheth the ill doer. Thou wilt still cavill and say, thou hast oft done thus, and are not yet

Vse 1. Terrour.

2 King. 5.

Objection.

Answer.

yet ſtricken from heaven: I anſwer, the more is behinde; the Lord can ſmite with dumbe ſtrokes in a worſe manner. But durſt thou ſo abuſe his patience, and heape up wrath to thy ſelfe? But thou wilt ſay, I will abſtaine then, and ſo I hope to eſcape, for this charge concernes no other ſave receivers. I anſwer, thou excuſeſt a fault with a crime; thou canſt not thus eſcape, for God ſhall judge thee for both not comming, and not preparing, But thou pretendeſt, that its hard to trie thy ſelfe, and thou art ignorant, haſt no gifts: Well be admoniſhed, Wiſedome is eaſie to him that will underſtand; thy ignorance comes not from ſeelineſſe, but wilfulneſſe. Thoſe whom thou canſt mocke as ſimple ones, can yet remember and repeate all theſe directions: And haſt thou loſt thy wiſedome in this buſineſſe? Oh! but thou ſaiſt, I am forgetfull. Why? Save that, thou haſt no heart; for thou canſt remember any quarrell, or wrong, to revenge thy ſelfe. But thou wanteſt leaſure. Alas! the Trevant complaines of an ill penne, inke, and paper; But the fault is in his ſloth, elſe all were well. For why? Thou canſt finde a day in a weeke ſpare to hunt, to game, to drinke, to be in company, to ſit in the Alehouſe: if thou carrie thy corne to market, thou doſt ſomewhat elſe beſides thy buſineſſe: and ſo, if thy heart ſtood to this worke, thou ſhouldſt finde leaſure enough for it too. But thou ſaiſt, Few doe thus, and thou doſt but as the multitude. Shall number and company qualifie thy judgement in hell? If thou wouldſt be loth to ſuffer with them, be loth to ſinne with them. And to end this uſe, breake off thy cavils, thinke not thy caſe deſperate; Say not, there is no hope for ſo ſaped a wretch as thou. Who can tell? Perhaps the Lord may bring hony out of a carrion, and even out of thy long contempt, fetch humiliation and repentance? I have knowne ſome touch'd more by the Sacrament than by any terrour beſide: That the Lord hath ſo long ſpared them in patience: they have concluded, he hath done it to breake their hearts. Perhaps the Lord will turne away his fierce anger, that thou periſh not: Howſoever it fare, be doing, humble thy ſoule, and chuſe (if thou muſt periſh) to periſh in thy triall, rather than juſtly to run hazard, and ruſh into aſſured miſery, by not trying.

Vſe 2. Exhortation. 1 To Miniſters. Jude verſe 23.

Secondly, this ſhould be exhortation to all ſorts: Miniſter, and people, ſtrong and weake, all who would behold the Lord Ieſus his face with joy in his Ordinances, to ſubmit themſelves to this triall. The Miniſter firſt, knowing this terrour of the Lord: let him with compaſſion, plucke as many out of the fire as he can, by a care-

carefull instructing of the people in this way of triall. Its not one of the least objections which are made against it, that they have none to direct them. No bucket for this deepe Well: no man to thrust them into this poole. How shalt thou answer the losse of so much bloud of soules, when God shall call thee to account? I know indeede that where the Minister is most faithfull, many people are contemners, but their bloud be upon their owne heads: save thou thine owne soule, and let them not perish by thy sinne. Secondly, let all godly Ministers do their utterinost to debarre all open despisers of this Ordinance, from partaking it: Though they have but small power of the keyes of censure in their hands, yet let them use the key of Doctrine so much the rather, to stoppe as many as may be from running upon the pike of vengeance.

Likewise let all faithfull receivers looke to their dutie, and upon no colour, either of their knowledge, or former use of it, or other occasions, neglect it, either for themselves or their families committed to them. The Lord will accept a little endeavour, and judges us not according to that we want, but that wee have, if there be faithfulnesse. And let none thinke that this duty is so urged, as if there were any merit in it from the worke wrought; No, thy searching it selfe stinkes, and thy very cloathes may defile thee, if thou looke at thy selfe. But looke at him that commands it, and hath promised a blessing to it: that is, *So let him eate of this Bread, and drinke of this Cup*: Let this welcome encourage thee And because I have already laid downe some properties of triall for thy direction: I say no more, but seeke the Lord in prayer and deniall of thy selfe, to help thee to put on these cords and ragges, to come out of thy ill custome. And to shut up all; let mee encourage all faithfull endeavourers to trie themselves: I know there is cause; for many tender hearts foile themselves sore in this worke, and make the remedy worse than the disease. They say, these rules are so strickt, that they shall never practise them: and therefore cannot be prepared: yea, they say, the more they search themselves, the more drosse and scurffe they meete withall. To whom I answer, First, let no difficulty of selfe-triall, in the point of the measure thereof dismay any: let sloth, contempt, and wilfulnesse, be absent, and the Lord will both admit of their honest endeavour to trie: and also (the weaker they are) so much the more welcome them to the Sacrament, which is more especially belonging to the weake than the strong. Secondly, I say, Although by triall they

2 To the people.

meete

meete with much corruption; yet better to be met with than concealed: Neither doe they meete with it to favour it, but loathe it; and they so meete with more corruption than they dream'd of, that also they finde a Pearle in their Dunghill, and more grace than ever they looked for: unlesse slavish feare and unthankefulnesse doe blind-fold them. Let them thereby the more praise God who pardoneth these their transgressions, and say, *Who is a God like to our God?* and then although they must adde, who is so corrupt a wretch as I? yet mercy shall drown their sinne in the Sea, never to appeare more. Therefore let them be comforted; and looke what hath beene said in the generall, touching Triall, let them wisely applie to the particulars following, to helpe themselves forward in the practise thereof. This much for the Vses.

Mica 7. ult.

2 Generall. Object of triall threefold. 1 Estate. 2 Wants. 3 Graces.

Having thus spoken of the properties of triall: I come to the Object. And that is threefold: A Communicant is to trie himselfe, either, first, about his estate in grace. Or secondly, his wants, or else thirdly about his Sacramentall grace; concerning which, God willing, in the following Treatise more shall be said in their order.

Chap. II.

Of the Triall of our estate toward God.

Triall of estate.

COncerning which triall, although I know there be such strange spirits stirring in these our dayes, as take for granted, that all those that are baptized, and live under the Gospell in a visible Church, are undoubtedly in good estate of grace without any more adoe; and therefore will reject this as needlesse to trie our estates by surer warrant: yet because I know none of indifferent judgement, but abhorre their conceit: I shall take liberty to confute them with silence, and to proceede to shew what better triall of a mans estate towards God may be found. Onely one objection of greater moment I must first remove out of the way, to wit, that the calling in question of our estate towards God, upon every such occasion as the Sacrament, may seeme to inferre, that a Christians estate is a very staggering condition, which may easily be doubted and suspected, as also it may seeme to turne Christian liberty, into a slavish and fearefull bondage. To which I answer, That it is no such matter. The reason of the triall is this, First, the Sacrament being a seale of the Covenant

Objections against it.

Answer 1.

mant of grace (as oft hath beene said) and no converting meane of the graceleſſe unto grace (properly) needes it muſt be, that every one who would finde it as a ſeale to his ſoule of the encreaſe of grace received, muſt firſt approve his eſtate in grace to be ſound; except the Spirit of God ſhould be made a ſervant of ſinne, and ſubject to the preſumption of hypocrites, willing to ſet his ſeale to a blanke. Things ſtanding in relation, import an excluding of ſuch as are out of that relation: *Ex. gr.* If the Prince ſhould graciouſly proclaime that he would renue the Charter of ſome Corporations in ſuch a Countie: No Village, Towne or Places that never had any ſuch priviledge from the Crowne, would be ſo idle as repaire to the King, for they are excluded. If the Parliament grant the King a ſubſidie from his ſubjects, no man that knowes himſelfe to be no ſubſidie man would prepare any ſuch mony for the King; for the buſineſſe concernes him not. So is it here. The Lord calls his free-denizons by ſpirituall baptiſme, to renue the aſſurance of their pardon, peace, and adoption, at his Supper; and promiſeth there to all ſuch, a further increaſe in the graces of his covenant: ſhould then any be ſo mad as claime a part in this Sacrament, who never have beene baptiſed, or called, and partakers of the Spirit of grace at all? Now then how ſhall that be diſcerned? True it is, thoſe that are free borne, and true members, know it, or may doe, as *Paul* quickly could tell *Lyſias*, hee was a Roman. But who ſhall ſtoppe the mouthes of Aliants and ſtrangers, ſuch as are of *Aſhdod* and *Cham*, when they come to pleade themſelves Iſraelites? I meane when hypocrites come to the Sacrament, pleading themſelves to be Gods people: doubtleſſe there muſt be ſome Rules of Triall which will not deceive; they muſt be urged to prove their Genealogie, or elſe be convinced to be counterfeits.

But be it granted, that this tryall of eſtate concernes alſo ſuch as are Gods people: yet it followeth not that they cannot uſe it, but they muſt by and by be anxious and perplexed about their condition. No, farre be it from any to thinke ſo. The Lord affords all his, To ſtand faſt in their liberties, and to bee above the bondage not onely of Popiſh or Iewiſh ceremonies: but of unbeleefe eſpecially: and to walke according to that they have received: For peace ſhall be to all that walke according to rule, even the *Iſrael* of God. Yea as its ridiculous for any ſuch to ſeeke new grounds to build upon; ſo is it ſinfull to ſtagger about the old: becauſe the covenant of God is with us, as the Covenant of *Noe*, as the Covenant of the Sunne

Anſwer. 2.

Gal. 5, 1.

Eſay, 54, 8.

and Moone: yea everlasting after these shall have an end. Farre other use are Gods people to make of this tryall at the Sacrament. First, many know not all such grounds as their faith rests upon, although they beleeve unfeignedly: ignorance may hinder them. Againe, although they had them in a readinesse, yet by Satans deluding them with other diversions to worldly objects, or by forgetfulnesse, or being dazeled by some secret love of evill, or by the errour of others, these things may be growne strange to them, darke and to seeke. Besides, although it be not so, yet may it be a sweete exercise for a beleever to be well skill'd in his best Evidences, and it may joy him to have the things revived in his spirit which hee hath knowne before, and especially at the Sacrament, when they may most encourage him. Men doe looke upon their evidences of lands for more ends, than feare of their Titles. And yet I will not deny, but that (as the case may stand) the triall of a mans estate at the Sacrament may and ought to be anxious and sollicitous: yea, and that so, that for the time he were better desist than proceed: viz. when having snared himselfe with some lust which he cannot easily be rid of, he questions his estate thereupon: and, till God have eased the hardnesse and despaire of his spirit, through unbeleefe, perhaps he can neither perceive nor yet relliſh his evidences as he hath done. This may be one case in which this tryall may be used with some doubting and distemper: Howbeit neither is this so ordinary, but to be sure not the onely case. Therefore this objection is of no force.

2 Sorts of triall o estate.

1 Our first calling.

To proceede then: This tryall of our estate I would call to these two heads as breefly as I can. First, to a mans first calling home to God. Secondly, to some essentiall markes either accompanying or following the same. Concerning the former of these, it shall not be amisse to give the reader a short generall view of calling, before I mention any tryall in speciall belonging thereto. In a mans calling therefore, consider first from what, secondly unto what, thirdly to what end God calls. First the Lord calls a soule from an estate of woe and misery through sinne and curse (common to it with all the posterity of *Adam* wherein shee lay plundged, deadly; from a covenant (I say) with sinne, death and hell, wherein she was wrapped. This he doth by the Ministery of the Law; which crying a dismall and lowd alarme in the eares of a drowsie and sleepie sinner, awakens him from the dead. Being rouzed out of this sleepe, it beholds a deepe gulfe set betweene the Lord and it selfe, so that it

In calling 3. things, 1 from what?

Eph. 5. 8.

cannot

cannot come at him: By this meanes the soule is broken off from all her rotten proppes either naturall through secure ignorance, or Religious through conceit of knowledge, or the old covenant of workes and performances. And (whether Publicane or Pharisee, before) this Law putting no difference, condemnes and kills a sinner in point of all his former life and jollitie in sinne, holding him under the Arrest of Iustice in an estate of bondage, till it be brought to utter despaire in him selfe (more or lesse) of any redresse.

Secondly, the Lord calls the soule to an estate in grace through the Lord Iesus. And this he doth by a most sweete voyce of the Gospell spoken in the eares of it while it lyeth in this Pit of selfe despaire. The which doth let in (by degrees) a Spirit and Covenant of grace into it: first in susteyning it from extremities by an hope of possible Deliverance: Secondly, by presenting the soule with an encreasing light and sight of the All-sufficient price of grace and reconciliation in Christ the satisfyer of wrath, and procurer of peace; Thirdly, by declaring himselfe fully appeased by this satisfaction, so that former anger is turned into welpleasednesse: Fourthly, by expressing his placable and pittifull heart to a sinner in an offer of a covenant with him; adding moreover, that hee would have him to be reconciled and receive his promise as freely as he makes it: Lastly, by enlarging his promise in the apprehension of the sinner both in respect of the infinite many good things contained in the same: as also the most free, full, gracious, faithfull heart of the promiser (loving, strong, and sure, which cannot lye:) I say by all these presentments of grace in a most apt, sweete, and powerfull manner: hee workes in the soule such preparations of meditation, desire, esteeme, inquisition, restlesnesse of heart and unweariednesse of meanes using: That at last this seede breakes out into fruit: so that the soule weighing all duly in the ballance, to wit, the worth of grace offered, the mercy of the offerer (beyond exception) and her unavoidable condemnation in refusing it; doth at last cast her selfe upon the promise, resigning up her selfe to it so farre, as to beleeve it to be her owne portion. 2. To what?

Thirdly, the Lord calls the soule from misery to mercie, to the end that it might enter into a covenant of holinesse; and become a Saint by calling, called to sanctification and the image of him that called it: That as the soule lives by grace, so grace might live in the soule. And this he doth by the voyce of the Spirit of Regeneration and Baptisme; The which by the immortall seede of the word, 3. Why? Rom. 1, 7.

sheddeth the love of God into the soule, to the end his seede may beget the image of God in it; By which meanes the whole bent and frame of it is changed, subdued and turned from sin to God; so that now Gods Spirit is that, unto and in it, which old *Adam* before was according to the capacity of the soule. This Power the Spirit of Grace workes in the beleever, because it is that Spirit of Christ which cannot be divided in her parts of Reconciling and renuing, but carries the soule into Christ for both. More plainely and breefely, this Spirit writeth the purpose of the covenant of the soule, to wit, that it may have the law engraven in it, it may bee cleansed, as by an inward new Principle, to walke in the Obedience of all Commandements of Law and Gospel, as compting them an easie yoake and perfect freedome.

Ierc. 31.33.

These three are wrought (according to the measure of mercy) in every called one: and are (not so much the markes, as) the parts of effectuall calling: and who so is thus called, is also in covenant with God, and by vertue thereof hath true right to the Sacrament of the supper, for the growing up in the grace of the covenant. Howbeit because it is hard for a Camell to goe through a needles eye; and every poore soule can not receive all this whole frame all at once to try it selfe thereby; I will helpe it a little, by taking it so into peeces, that each severall tryall may enter in at the narrow doore the more easily; Let then the soule that would try it selfe about her calling, proceede in this or the like manner.

2. Triall of estate by marks of calling.

1 Marke Preventing Grace 1

First, hath God called thee? Try it by his Preventing grace; canst thou say, That when thou thoughst of nothing lesse than grace, yet God was found of one that sought him not; Did the Lord so mightily over rule and so order thy occasions, of education, company, acquaintance, calling, ministry, placing, employments, that in all thou sawest God spreading his net for thee, that thou mightest not run thy course, but be taken in it, and be brought homewards? Did the Lord, by this way of Providence, make thee of a dead, unsavory peece of flesh, to beginne to hearken after and savour the things of God? Its a good signe.

2. Secondly, canst thou say, That the Lord suffered thee not to content thy selfe with vanishing devotions, and groundlesse hopes or wishes of good: But by his word wrought thy heart, to see into thy corrupt heart and course. Did the Lord discover thee to thy selfe either in thy particular lusts, or generall bad course, or in thy Originall poyson of heart? Did hee knocke thee off from all thy colours

colours, shifts and excuses? Convince thee of sinne and curses, and cause thee to stinke in thy owne nosethrils? Its a good signe: especially when the 10. Commandements did it.

Thirdly, did the Lord keepe theo from extremities in this case? Either from revolting backe to thy old lusts (as one weary of Gods yoake before the time) or rushing into desperation; or falling into a presumptuous loosenesse and peace of heart in this thy dangerous condition? I say, did the Lord hold thee downe under his hand of the Spirit of bondage, till thy ranke, jolly and lusty heart were kill'd and tamed in thee? It is a good signe. 3.

Fourthly, when thou wast in thine owne sence as one hanging betweene heaven and earth, at an utter losse, joyless in any earthly thing, and yet voyd of spirituall: did the Lord yet in secret put some poore hope of not utter perishing into thee, and whisper thus, Yet what if the Lord will turne away his fierce wrath? And didst thou feele thy selfe by this meanes, stayd, till better newes came? It is a good signe. 4.

In the 2 place, I aske, hath God called thee? Try it by his Assisting grace, thus: Did not the Lord leave thee thus, but ply thy heart with the word, and nourish thy feeble hope with more and more light in his Promise? Canst thou say this light was no Moone light, darke and doubtfull, but as the light of the morning, dawning and encreasing in thy soule? Its a good signe. 2 Marke, Assisting grace. 1. Mat. 24, 17?

Secondly, did this light vanish and fleete away into flashy pangs of joy, without any abiding, or did it draw thee to behold something in God, able to bottome thy hope as the Law was to unsettle thy rotten peace? Did it cause thy spirit within thee, to goe aside and hide this pearle, digest it, the worth, the weight of it? To ponder the truth and warrant of the promise, that thou mightest see how able it was to beare thee? So that thou wouldst not in so weighty a thing as this, leave all at six or seaven, and trust rather than try. Its a good signe. 2 Mat. 13, 44.

Thirdly, when thy Affections were up in armes to pursue this grace, with a broken, hungry, heart and desire, felt'st thou the resistance of thy selfe and selfelove to breed in thy soule even the paines of conception, or quickning in thee? Did this cause thee to discerne selfe in the worke, selfe pride, selfe unworthinesse, selfe feares, selfe hope, carnall reason, cavills, objections? Felt'st thou Satan heere to ply faster with buffetings and temptations, than (presently) the word it selfe could stay thee? Did this conflict of selfe 3.

against the light of the word, so affect thee as the strugling of the twinnes in her wombe affected *Rebecca*, when she went to God for counsell? Didst thou enquire still for counsell, and by degrees labour to see the heavenly rest and ease of a promise, the woefull restlesse, pudder of selfe within thee? Did this still make thy soule more to loath selfe, and dive into the freedome and fulnes of Christ in the promise? Its a good signe.

4. Fourthly, when thou couldst not feele such an overruling power in the word as thou desirest, but rather selfe and doubting overruled the word: canst thou say, that in this suspence and darkenesse of thine, thou yet stroveſt to hold to the naked truth of God? To his faithfull covenant, in which he cannot lye; Sawest thou enough in that to satisfie thee, although thou wantedst a bucket to draw up this water out of the wells of Salvation? And did this sustaine thee in the others absence? Did the absence of that thou wouldst have, make thee so restlesse after further measure, that yet thou didst quietly submit to be (the whilest) as God would have thee? To be very glad, and boast of thy nothing, that the glory of grace, and the name of God might be magnified? That God might have his ends in meere grace to such a base empty one, than thou thy owne ends in being filled to the brimme? This is a speciall good signe.

5. Fiftly, didst thou continue striving thus, till the Lord drowned thy self and thy distempers both on right hand and left, in the truth of the promise? And dost thou labour thus to hold it, according to it, as the truth is in Iesus? Without hookes or crookes; resisting the dayly recourse of slavishnes, ease, selfelove, puffing up, worldlinesse, or any lust which might defile the sweetnesse of Christ, and weaken thy faith in him? Are these markes in thee, true and soundly wrought? Then are they good, though weake. Thirdly, art thou called? Try it by the perfecting and fulfilling grace of God. Canst thou then say, That the worke of faith is finisht in thee with power and perswasion? Canst thou say, if thou have beene deceived in beleeving, God hath deceived thee? If thou perish by beleeving, thou art content? Canst thou buy and sell upon Gods Word? And doth the Spirit of the Promise deliver thee into it? Dost thou find that sealing of heart thereby, which fills thee with peace and joy through beleeving? Then is thy sparke growne to a flame, and the Lord hath brought forth thy judgement to victory. Lesse measure than this may yet be a true signe: but this is a fuller signe.

Eph. 4. 22.

2 Secondly, is the love of God in thy soule, as coales in thy bosome?

Doth

Doth it constraine and hemme in thy heart, to love him againe? 2 Cor. 5, 14.
To thinke no duties too hard, no measure too much? Doth it worke life in graces, in Meanes using, and workes of piety and charity to God and man? Or is it a love comming from a dead faith: which Iam. 2, 20.
will suffer thee to be proud and selfe-loving, unmerciful, careleſſe, barren in fruits, worldly, covetous? Thy faith is vaine and thy love rotten. But canst thou say, the love of God is a fire in thy bones, to purge thy drosse, to kindle thy heart to all love, thankes, uprightnes, humblenes, innocencie, and fruitfulnes? Its a good signe.

Thirdly, hath God declared his righteousneſſe unto thee, from 3.
faith to faith, both of kind and measure? Try it then. For the for- Rom. 1. 17.
mer, thus. God hath given all his a double Portion: standing in a coppyhold and a free hold; the one by grace imputed which the soule takes up by the Court Roll of the Promise, holding upon another; The other by a grace inherent, which it takes by the livery and seasin of the sanctifying Spirit. Try then: Canst thou say thy faith hath both a hand to take the one and the other? To take both righteousneſſe from faith of justification, to faith of sanctification? Darest thou not sever those things which God hath joyned? Its a good signe of a faith pretious for kinde, if by the same faith, thou canst receive both kinds of righteousneſſe, though by a severall conveiance.

Fourthly, try the measures of it. If Gods Righteousneſſe be from faith to faith: it proceedes from one step and degree to another: gets to it self more Promises, more evidences, yea stronger & greater. Canst thou say, it is so with thee? dost thou grow from faith of salvation to faith of government? Is thy cheefe religion, thy living by faith? Is thy faith thy bottome for law obedience, and not thy Morality the bottome of thy faith? Is Christ revealed to thee from faith in his Priesthood, to faith in his Prophecy and Kingdome, to guide thee and rule thee? Doth the peace of thy King so awe thee, that rather than thou wouldst forgoe it, thou wouldst forgoe all? And, doth the Law of the same Spirit of Christ, which hath freed thee from hell, act all thy whole man, the powers and members of it, so that (in some measure) not thou liveſt, but the Lord Iesus in thee, to doe all thy workes for thee? Its a sweet signe.

Fiftly, Try thy selfe in the Bent and streame of thy Spirit: Though thy errors and defects are many: yet if still thy spirit be upright, thy Course (taking it generally) is sound: thy frailties are covered, the Lord lookes not upon thee and thy sinnes, but upon his grace

in thee, Feare not: its a good signe, And thus might I be large. But I content my selfe with a draught in steed of many.

Triall 3: Fruits of calling.

Now because this first tryall of calling, and of a good estate toward God, is more large and full than some weake ones can reach: At least they may be dismaid by the weightinesse thereof: Besides these, I will yet adde a second sort of markes, that is, some severall fruits of grace as the soule may discover them more easily in it self to flow evidently from faith of Gods elect: of this sort are these following in which I observe no method, but name them as they offer themselves, let every man take notice of himself by his owne earmarke. First, if we abuse no truth of God to wantonnesse and security, its a signe we be those children for whom Gods Bread is prepared: For example, these are holy Truths of God, and blessed encouragements: The Righteous fall seven times a day: The Lord sees no iniquity in *Iacob*. Whom God pardons one sinne to, he will pardon all: No beleever can fall totally from God, God loves his when he afflicts them for their sinne: In many things we sinne all: No man heere can be perfect: but our perfection is the sight of Imperfection: God compts our endeavours and willes for performances: Faith is not the excellencie of apprehending and feeling the good of the object, but our cleaving to a word. All things, even sinne turnes to the good of Gods elect. None come to Christ save such as are drawne by God. Our comfort stands not in our repenting, but beleeving (especially:) and the like. Now the triall is, If these be snares to us, causing us to fall to sloth and loosenesse, its a signe wee are dogs: but if they worke kindely to provoke us to jealousie and more awe, its a signe of children. For example, the sinnes of Gods people God turnes to their good, and he love them when yet he afflicts them for sinne, Oh then! how much more gracious will he be to such as walke with him? Those that truely beleeve are elected, Oh! how then will my soule strive for Faith, that I may prove my election? Not be desperate, because if I be elect, I shall beleeve. In a word, when such Truths are used for encouragement to the tender, not occasion to presume, its a good signe.

1 Mark: Pro. 24, 16. Numb. Rom. 8, 28.

Secondly, if we finde the Arguments of the world to worke in us by contraries: As for example, if when the world argues for loosenesse by the custome of the times: we argue then for so much the more closenesse in walking with God: and then above all, thinke its a season for us to draw neare to God. *Psal. 73. ult.*

2 Mark. As Eph. 5, 17.

Thirdly, if when wee may (for ought man knowes) scape well

3 Mark.

and

and avoid the marke of a ſinner: yea, when we are in moſt ſecret privacy from men, yet our conſcience checks us & keeps us as free from it, as if all eyes were upon us: And beſides, if the ſecreteſt paſſages of evill, gall and ſting us, although but omiſſions of ſome good, or defect in the ſecret paſſage of our ſpirit, wandring, remiſſe, formall in a Sabbath, in prayer or worſhip: if then wee are brought upon our knees with confuſion, when men magnifie us for the duties we doe, its a bleſſed ſigne.

Fourthly, if wee ſhrug and ſtart not at cloſe and neare Truths, as too hot and heavy for us: if we ſhun not information of ſuch, but feele a ſpirit joyfull in us that truth is brought to us even with the loſſe of ſome luſt, which the ignorance of it did nouriſh in us: its a ſure ſigne, that the more the Lord coſts us, the more we love him: and would loſe any thing for it. 4 Mark. Se Gen. 19, 20

Fiftly, if when we feele that God payes us home for any ſinne or liberty wee corruptly lived in, wee then thinke it a cheape pennyworth, and coſt well beſtowed, if thereby we may be purged and reclaimed: and mutter not at the way of it. 5 Mark.

Sixthly, if that which ſets us on to ſuffer, be the preſerving of the honour of God and the pureneſſe and power of godlineſſe, more than any reſpect of our owne praiſe or zeale; its a ſigne that wee love the truth for it owne ſake. 6 Mark. 2 Sam. 6, 22, 23.

Seventhly, if Gods way be not liked, becauſe it runnes in our ſtreame: but when our way runs in Gods ſtreame: If wee preach not, pray not, worſhip not God, becauſe our ſtreame of credit, commings in, welfare, content to the fleſh, pleaſing of man, lyes that way: but our zeale and ſervice runs in Gods ſtreame, and fights under his banner, and good conſcience, its a good ſigne. For by this wee ſhew that wee chuſe rather that our channell ſtand dry when Gods is full: our crowne, wealth, gifts be caſt into the dirt, ſo the Lords crown may ſtand upon his head: than that our ſtreame and ends ſhould run full, and the Lords dry and empty. When we take no more care for Gods ends than himſelfe lookes for, abhorring to thinke God cannot ſpare us, except we ſerve him throughly with a craz'd conſcience: this is a ſweet marke in this bad world. 7 Mark.

Eightly, if we picke out and deviſe duties for God, when yet he ſtreightens us; ſo that when wee cannot doe what we would, yet we doe what we can: if not openly, yet ſecretly: this argues wee ſerve God with our beſt wiſedome, and ſeeke not handſome ſhifts not to ſerve him at all. 8 Mark.

Ninthly,

9 Mark. Ninthly, if wee so serve God, as none can, but such as we in our condition: abhorring to serve him in a generality and with reservations. For example, If in bad times, wee onely rest in our faith and repentance, family duties and such as all times require: But Act. 13,38. serve not our time and Generation in the peculiar duties thereof. Also if being rich, learned, honourable, Ministers, Magistrates: wee content our selves with such Religion as any poore, idiots, meane ones and priuate ones may do: but for the duties of the rich as are rich, to honour God with our wealth, honour, parts, we are farre from it: This bewrayes us to be such as are nearer to our selves than God. The contrary to this bad signe is a good one.

10 Marke. Tenthly, if not onely we have that calling and company, and occasions which admit us not to serve God: But rather chuse to forgo otherwise a lawfull calling, if to us necessarily encombred with conditions of an evill conscience, chusing rather to endure any streights, and to trust God in a pinching crosse, its a good signe. Many markes might be added, whereof good bookes are full, and the soules of such as are the Lords are convinced; as to love a Saint as a Saint, even a poore one that is so, better than the richest that is not: To be fruitfull in grace as well as gracious, to change no religion with the time; to mourne for sinne more than for sorrow, our own sinne more than others; and yet for both sinnes and sorrowes of others as our owne; to keepe the Sabbath closely, and with a thousand more: but these few I have chosen as perhaps agreeing best with these times, and because many are not convinced of them, as were to be wished. And thus much for the triall of our estate to God, necessary for such as come to the Lords Table.

Vse. Now I briefly end with the use of the Doctrine. First to all sorts better or worser, this I say, Trie your estate. All unregenerate ones do it more fully, toze your consciences by the parts and marks of true calling and grace: And the regenerate also doe it, yet with more quietnesse, & lesse anxiety of heart, as knowing these markes belong to them. The former for laboring to get some sence of sinne, to rubbe their secure hearts to the quicke, and get off their deadnesse of spirit; awakening from the dead that Christ may give them light. Matth. 22,32. *God is not the God of the dead, but of the living.* The Sacrament serves not to be put into the mouthes of dead men, enemies of God and strangers from the life of grace: but into the soules of the living, that they may prosper and grow. How should such dare to receive the seale of a covenant of grace, being in a covenant with

Admonition in generall.

1. The unregenerate.

3 Ioh. vers. 2.

hel

hell and death? Deceive not thy selfe: If thou be in covenant with God, the fruit of the lips hath done it, even the effectuall Ministery of the Law and Gospell; else thou art still as thou wert borne, in old *Adams* rotten stocke. There is no communion betweene lusts and Christ, betweene a proud, adulterous, hypocriticall worldly wretch, and grace. Trust to it, if the Lord never called thee, thou art not in covenant, so as by an actuall faith: if God never stopt thee in thy lewd course, laid it as a loade upon thy shoulders, presented thee with better hopes even the hope of immortality by the Gospell, digested in thy soule the value of this pearle till thou hast bought it. Except the Spirit of God have purified thy soule through beleeving: never count thy soule spirituall in the covenant, and therefore presume not upon the seale of it. Alas poore creature: No seede of these is wrought in thee as yet: no condition of them, no knowledge, no feare of the worst, no degree of desire, endeavour. 2 Cor. 6, 15. Acts 15.

If Gods deare ons, who have tasted his grace, yet find themselves so unfit to receive when they have fasted, prayed, worshipped and walked with God all the weeke long; where shalt thou appeare who never wert so in covenant at all? Renounce all thy false errors and counterfeit signes, colour not with God, (who will not be mocked) pretend not thy good meanings, civility, keeping of Church, paying of debt, being in charity, giving of almes, shedding of teares: these amount not to the markes of a calling: but say rather, Oh Lord, by all signes, I see I want the faith of the covenant of God, and have run into a premunire with justice all my life long, and each Sacrament hath seal'd up my judgement: God hath long suffered me, I dare heape up wrath no longer, I will a while cut off my selfe from the communion, that the whilst I may get the faith of the covenant. Doe so and prosper. Remember *Miriam* and how she was served; when she abused *Moses*, and would have yet abode in the Congregation: the Lord forbade her, saying, If her father had spit in her face, should she not separate her selfe seven dayes? So doe thou, and make use of thy separation, to humble thy soule: And yet doe not abuse the Lords cutting thee off for a time, to lowre and quarrell with him, saying, This triall hath hurt me, I had beene quiet and well, if I had beene let alone, and gone to the Sacrament; but this searching hath snared me, and now I am further off: No, this is nothing but Sathans delusion, who would for ever pull thee from the Sacrament: Num. 12, 14.

whereas

whereas the Lord would hold thee off onely for a time, and shut
Levit. 13. thee up as a Leper for seven dayes, til the Lord Iesus the high Priest have beheld thee, and cleansed thee by beleeving. This sicknesse is not to death, but life: endure affliction in thy spirit a while, pray God to blesse this triall unto thee; repent with *Miriam*, and thou shalt returne with *Miriam*; and blesse God with *Onesimus*, that thou departedst for a time, that thou mightst returne for ever. So much for the first sort.

Vse 1. Exhortation to Gods people. Secondly, this is exhortation to Gods owne people, that even they also looke for this worke of trying their estate. Perhaps such will say they have tried it often, and hold it by faith daily, and therefore its needelesse so to doe: But I answer, yet honour this ordinance and renew your comfort, by reviving the memory and presence of it: The oftner you doe it, the easier is the worke, and the gaine. Yee will object, Christ Iesus is the same, yesterday, to
Heb. 13,8. day, and for ever. True, but your unbeleefe is great, your inconstancy admits infinite feares, wastings, doubts, and distempers. Revive therefore the sence of former mercy, and apply it each Sacrament a new: Be not weary of getting daily more sweetnesse
2 Pet. 1,10. in the promise, and proove your calling and election more sure to your selves, as it is sure in God: Pray for more insight, savour and tast of this worke: and injoy the comfort thereof at the Sacrament. The lesse rust yee have gathered, the lesse filing of your soule may serve. Take either the three points of calling before said, which are the surest, or sometime revive the other markes and fruits of conversion: Doe not devide them, but trie thy selfe by them all together if thou can: if not, then chuse out some few concluding markes, and apply them to thy selfe: if it be hard, seeke to God to teach thee to search them in thy selfe; mourne for any decay of them, and humble thy heart for it, and give not the Lord over, till both thou know that thou hadst them, and (in measure) they appeare to thy selfe presently: Recover thy losse, quicken
Heb. 12.7. that hath wanzed, strengthen the feeble knees and hands: and so doing blesse God, that by the occasion of the Sacrament, thou hast seene those graces to abide in thee which thou thoughtest thou wantedst; for the Lords wayes tend not to destroy, but to edifie, and not to turne thee off from the Sacrament with feare, but to send thee thither with stronger consolation and hope. So that thou shalt have small cause to repent thee for obeying God: For loe, in this
Esay 25. thy strength, thou maist goe to the feast of the hills, to the Lords

far

fat things, and fined wines: the which if the Master of the feast bid thee to; neither have any other, nor thy selfe authority to forbid thee.

But heere some will object: Put case many a poore soule doe stagger, and alledge, if these be markes of a receiver, I am none, for I cannot proove my calling by any of these markes: But rather call into question, both my calling and the fruites, both faith and holinesse: for alas, I feele not my selfe to live by the one, and I sin often against both law and grace, I am held under with lusts and corruptions. I answer. For grosser breaches of duty the Lord taskes thee to serious humbling and repenting, but not giving over thy confidence: As for ignorance, or infirmities unavoydable, they shall not hurt thee: if thou can say, I have beleeved formerly. I tell thee: the seede of God in thee is immortall; As appeares by thy longing after the Sacrament. If then thou suspect the worst by thy self for thy omissions, declining to ease, to world, to other evils if thou desire to know the worst by thy selfe, to vomit up thy morsels, and to recover thy hold upon the promise: if the fruite of the Sacrament be so precious to thee, that (so thou mightst finde thy selfe an inuited guest) thou wouldst not be kept from the Table of the Lord, for the world: then I say, There is fire under the ashes, rake them off, that it may appeare and burne out: Claspe about these markes (though but in poore measure) and when measure failes, cleave to thy uprightnes, and let not Sathan or selfe bereave thy heart of courage and hope to get by the Sacrament, but know, these must not beate thee from it.

Objection.

Answere.

Yea, (will some say) But when all is saide that can be, If I want faith it selfe the cheefe grace that serves to cover all my unworthinesse, I cannot come. Now I feare I have it not; For why? faith overpowers and prevailes in a true beleever above doubting, and carries the soule above all feares to the assurance and feeling of mercy, and fills the heart with comfort and joy; these I want, therefore I have no faith. I answer: Try thy selfe by that I have spoken about faith before: and let that stay thy spirit. Farre be it from us to affirme faith so to consist in the full sayles of perswasion, and in the flaming out of comforts, that where this measure is lacking, the soule is to balke the Sacrament, and lye down in the cold Couch of the Law, and water it with teares continually, till this fulnes be attained. For to say truth, These are the effects rather of faith; (when judgement breaks forth for her unto victory), than the Act of beleeving.

Objection. 2.

Mat. 12.20.

One

Answ.
1 By concession.

One thing I must freely confesse: That there was never more cause than now in this forlorne Age full of formality and dissembling, (in which the divell and the error of the wicked would deceive the very elect, if possible) to presse upon the soule the necessity of faith with power. For, weake faith, hardly will beare out the strong fiery darts of Sathan, which now in this subtill world, are on foot to try our effectualnesse of beleeving. Men heare preachers say, Faith is as true in the least sparkle of it, as in the whole fire: and faith may as much excell in infirmity to hold the promise upon former experience, as in the greatest strength, &c.

Now (as I said before) what use doth Satan make hereof in hypocrites, save this? They need not be so earnest for faith, for the kind of it must save them, not the measure, and the weakest may be saved as well as the strongest. I could in this respect wish, that so oft as Gods Ministers fall upon these Arguments, they tooke as good paines to stave off the dogges, as to encourage the faithfull-weake ones. For when error hath once defiled a man in the root and truth of faith: then he growes presumptuous to thinke that each wanzing motion and Pang after faith, is as good as that which is attended with selfedeniall, and cleaving to the promise. Whereas faith of the true stamp, although it come short of some feelings, stirrings, and much more that overpowring of spirit that quashes unbeliefe; yet the Spirit of grace, puts forth it selfe in combat against their infidelity, sets it in the forefront of Gods battery, (as *Uriah* was set by *Ioab*) maintaines no ease or sloath in them, but rather mourning for their standing so at a stay, with continuall care to proove themselves to be in the faith, and their calling to it, to be effectuall. And in this warfare they looke for no discharge, till God have answered them in some measure.

2 By Solutiō.

But to answer the objection, and so to conclude, I affirme that not only the weake in faith, simply, but even the decayed in faith, yea the fallen into sinne, if recover'd by faith, are not to be debarred from the Sacrament, till they become partakers of overpowring grace of the Spirit. It were exceeding absurd for a Physition to say to one tormented with a burning ague, want of sleepe, or like pain; That he must forbeare Physicke, and lie under his disease, untill he get more strength, and recovery. What shall Physicke availe him after, if he die before? Or what needs it, if he be recovered? The Sacrament, I say still, is rather the portion of the weake childe, than of the strong man, so that a loose, dallying heart be abhorred; and

to

to such this ordinance serveth. And (to say truth) such poore soules need not be urged to more sorrow than they feele: for what sorrow is like theirs who mourne under unbeleefe? and yet even such (as experience prooves) have found the Sacrament effectuall, to send them away much setled and confirmed. And so for answer of these doubts, and also the triall of our estate in grace, ere we come to the Supper, thus much be said.

Chap. III.

Of the Tryall of our wants.

Tryall 2. Of our wants.

NExt to the tryall of our estate, fitly offers it selfe to our view the Triall of our wants. The method whereof (God willing) shall be this. First to lay downe the grounds of this Triall. Secondly to shew the Nature of a Christians wants, and what sort they are of. Lastly, in the use to teach us in what duties the Triall of our wants standeth.

2 things 1 The ground of this trial 2. All have their wants.

The ground of this triall is manifold. First, the necessity of Sacramentall trying of our wants, appeares in this, that as the Lord enjoynes all that receave, to proove themselves to have grace: so he supposes all such to have many wants therein. So long as this body of death, and back-byas of Corruption cleaues to the regenerate soule to retard and weaken it, to defile, to disable, to dismay, to quench it: a poore soule shall never want matter to cry out, (even when grosse evils are farre off) Miserable man who shall deliver me? How shall I doe to get out of this my dead, luskish, lazy and unsavory course? Who shall supply my wants? Now then if these wants be unknowne, how shall the soule be thankefull for the releefe of them? How then should a Christian search them out and marke them? In the duties of both tables, in the use of the ordinances, in the graces of the Spirit, in the order of our whole conversation? For the first. The circumstances of all duty, what wants have they? In the ground of our Actions, how ignorant are we of Gods particular will, how erroneous in discerning the colors of good and evill, and easily mistaken? how unwise in weighing the fitnes of inconvenience, season or unseasonablenesse, safety or scandall of our Actions? Why is it so, save for want of wisedome and Iudgement? 2. In the manner of doing, how impure, unsavory, inconstant, irresolute? why, save for want of holinesse, heavenlynesse of minde,

Rom. 7, 24.

1 Search.

1 Search.

3 Search

4 Search.

minde, courage? 3. For the measure, how remisse, lazy, cold, backward, and content with any thing? Why save for want of soundnes, integrity, and fulnes? 4. In the end, how corrupt, selfeseeking, forgetting both Gods honour, our owne peace, and the good of others? Why, but through want of love, uprightnesse and selfedeniall? And so I may say of duties in speciall: How hard doe men find it to keepe a mediocrity, and avoyd extremities? In worldly busines, to goe betweene loose carelessenes, or else extreame carking? either wholly improvident, or buried in the earth? In the duty of Charity and mercy, who understands himselfe bound to give according to his estate, but rather under it? In our words, who keeps a meane betweene silence, or jangling? In judging of others who shuns partiality, credulity, prejudice, censoriousnes?

Search 5.

The like may be saide of using the ordinances? In hearing what want of waking, attendance, reverence, mixing the word with faith? in the Sacraments, what seldomnes, unpreparednes, rashnes, and profanation? In prayer what formality, commonnesse, and distrust? It were endlesse to insist in all.

The 6.

In the exercise of graces, what carnality and sensuality is there to weaken the life of faith? What one grace of the Spirit, Patience, Love, Communion of Saints, mercy to the afflicted, Thankefulnes, Humblenesse or the like, which hath not her langour and infirmity? As for the order of our Conversation, what weakenes appeares

The 7.

not? Who observes Gods Administration towards him or his, in Patience, Crosses, mercies? Where is the man who lives by experience of former times? What want doe wee finde of Quietnesse of spirit in taking up, or bearing our Crosses, if any thing tedious? Whom doth not prosperity puff up? And in family governement, company, liberties, buying, selling, and Common life, how is it that Christians seem as other ordinary men, because they know not what it meanes, to rule inferiors wisely, live with wife meekely and purely, ayme at doing or taking good, using liberty sparily, and doing to others as we would be done to? Surely if wants be so rife in our whole course, how should a man who would finde releese at the Sacrament, marke and survey them before hand?

2. ground of this triall.

The 2. ground of this duty of Triall of wants, is the wisedome of God in providing for the soules of his people, a supply of all their wants in the Sacrament of the Supper. A poynt which is yet as a Riddle to many receivers: who although they looke at the Supper of the Lord as a service of high devotion, fit to hold men well occupied,

pied, and keepe them from baſe earthly thoughts, yet alas! farre are they from once dreaming that it is ordeyned for a ſupply of all their wants. It needs a good perſpective to ſhew a man the Lord Jeſus Sacramentall, ready to fill the ſoule with all good things, much more to ſupply all our wants. Chriſt in the Supper is ſealed by the Father to give us all that his Promiſe conteines: Now if that offer proviſion againſt all defects, ignorance, unbeleefe, earthlineſſe: if that be able to releeve the wants of the ſoule complayning, that ſhe is unable to beare a croſſe, to enjoy a bleſſing, to live well in marriage &c. What leſſe can the Supper conteine, ſave the ſealing up of that proviſion, and the unlocking of all Gods ſtorehouſe? The Lord in the Supper hath taken meaſure (as I have noted) of all the infirmities and wants of his Children: and although it be not ſenſible to the eye of fleſh, ſave in a ſhadow of the Elements, (Bread to repaire ſtrength, and Wine to reſtore the Spirits) yet ſo it is, there is all the Lord Jeſus, (as one privy and ſenſible of all the wants of his members) to fill up every breach, to ſoder up every chinke and flaw of the ſoule, that can waite for him. How ſhould the ſoule then put on the Lord Jeſus his apparell to cover her except her nakedneſſe in each part be underſtood? Or, how ſhould thoſe Varieties of diſhes of Gods feaſt be fed upon, except each receiver feele his owne wants? Feaſts wee know conſiſt of many deinties, becauſe there are ſundry appetites, and each gueſt hath his ſpecial longings. So heere the Lords love in providing ſuch ſupplies in Chriſt ſhould teach each gueſt to enter into his owne wants, except we ſhould thinke the Lord either ſo unwiſe as to abound in ſuperfluous proviſion, or to faile in neceſſary?

The third ground is taken from that ſpirituall inſtinct and nature which is ingrafted into all Gods people; and that is, to ſeeke the welfare of it ſelfe. Now that cannot be except it were ſenſible of her wants. We ſee it is naturall to each creature to procure the ſupport of it ſelfe by all meanes. The leaſt maime in a tree or plant or hearb, cauſeth a kind of ſence in the creature, for it will fill up the wound and knit the breach againe. The body of man being wounded, or the fleſh decayed, or the ſpirit, ſmite a feeling and compaſſion into the naturall ſoule, which lins not till by nouriſhment, cordials or phyſicke, the want be repaired. So much more is it in the New creature; it cannot feele a want of grace in it ſelfe (except it be not it ſelfe, but fallen into ſome ſpirituall lethargy) but it is ſenſible of it ſelf, and cannot lin till it out-grow it, and ſupply it

The third ground.

by meanes, that so the welfare thereof may be recovered: Now what meanes are so like to eike up and repaire spirituall losses, as the Supper of the Lord? and how can that helpe, save by the due triall of our wants?

2 Generall. What and what sorts of wants

But to come to the second generall; some may aske, What, and of what sort are these wants? I answer, That wants are such things as presuppose true Grace, in the being of it. Wants then may be called either defects of grace, or decaies in grace. By defects I meane commings short of that which ought to be: By decaies I meane failings and losses in that which hath beene. Defects are necessary aswell as willing: but decayes wilfull and voluntary. Defects arise from sundry causes: sometime from unavoideable, or else unusuall inabilities and impotencie of understanding, memory, spirit and parts: Sometime want of due meanes and helpes, as of publique Ministery, private ordinances, counsell, fellowship or the like. But especially I speake of such, as are caused by either the soules neglect of meanes by which she might supply her wants, or using them lesse frequently or fervently than she ought: or else not wise and thrifty exercise or improvement of graces, occasions, and experience already attained. In like manner I speake of decayes in what we have got, either for the kinde or number, or the measure and forwardnesse.

Vse 1. Terror.

Now I come to the uses, and to direction for triall of our wants. And (to speake of two or three uses ere I come to the maine.) First, here is terror to all ungodly ones, they are wholy made of privations; spots are not seene in stained clothes: They cannot come to the Sacrament, because they cannot try their wants. They have no wants to trie; both because they have no stocke of grace at all, and because they are not sensible of the true Treasure. Their misery is, they have but one want, that is want of grace in generall, no God, no hope, no reconciliation, no faith. Oh! these are not as one who hath drunke some gall and wormewood, but are drowned in the gall of bitternesse, (as *Peter* told *Simon Magus*.) They have no gaps or flawes, but lye to havocke and all is downe, both the hedge and ditch: they have no wants or breaches, for all their life is a wide gulfe of distance, betweene God and them. When they see the godly mourne for some particular wants, as of memory, gifts to pray, to fast, or of humility and the like, they doe not smite upon the thigh and say, O Lord, doe these (who yet have some good stocke of grace) thus complaine for a few wants,

Act. 8, 23.

wants, and am I no whit troubled that I want grace altogether? If the righteous ſo mourne becauſe here and there ſome want appeares, ſhall I be thus merry being a meere begger and banquerupt? The one ſtreines at a gnat, and is troubled to ſee any gift of meekeneſſe, or of uprightneſſe in others which they want: and the other ſwallow a Cammell and ſticke not to ſay, They hope to doe as well as the moſt preciſe of them all. Tremble Oh ye wofull men! The Lord hath a feaſt of all good things, but you are incapable of them, yea bid him take them to himſelfe, they want none of his diſhes. They aske, who ſhall ſhew us any good? good bargaines, marriages, fellowſhip at the Alehouſe, gold and ſilver: or if they be full of Gods hidden treaſure, it is from the earth: they are full and want nothing, therefore all that God powres into them runnes over. Oh! doth it not ſcare ye that ye are bereft of any right to the Supper, or that whether yee come or come not, the Lord hath ſworne ye ſhall not taſte of his Supper? That he will turne ye backe (at death) and bid yee ſatiate your ſelves with the things yee have gotten! Oh! be ſenſible and pray, or rather deſire others to pray for you, that if poſſible, the wickedneſſe and curſed barrenneſſe of your heart may be forgiven!

Pſa. 4, 6, 7. Pſal. 17, 14. Luke 14, 10.

Secondly, here is admonition to all who would receive aright, that they beware of ſuch evils in this kinde, both on the right hand and left, which might hinder them. On the right hand, let them be warned of two things. Firſt, that they reſt not too much upon their quickſightedneſſe into their wants, their eſpiall of their uſuall infirmities; no nor yet their complaynings, mournings and teares for them, except due triall of wants doe attend theſe. There is a white Divell which will tell them: Oh! there be few Chriſtians who marke themſelves ſo narrowly as you! you are happy! No no, he puffes you up. Triall of wants ſtands not in theſe only: Their wants may periſh with them, if there be no more but ſight and complaint of them: and yet I ſay alſo that many come not ſo farre. Secondly, when the Lord hath truely humbled ye for your wants, ſeene and mourned for: doe not ſo overloade your ſelves with them, as on the other ſide to be ſwallowed up with exceſſe of ſorrow, as if the ſight thereof muſt needs drive ye from the Sacrament, and as if none were ſuch as you. Extremities are eaſily run into: but the Lord will have your ſorrow moderated and alayd with thankes and faith, that ye may come to the Sacrament for ſupply: Others are ſenſible of the ſame with you: and no wants have

Vſe 2. Admonition. *Branch 1.* *Branch 2.*

yet met you ſave ſuch as are incident to the godly: the Lord would not ſhew ye your wants to queſtion your eſtate, but to ſupply them at the Sacrament. Therefore be not diſcouraged, but argue thus, If the Lord would have caſt me off, he would have left me voyd of grace, and ſuffered me to runne into groſſe offences, rather than humbled me in the ſence of thoſe wants which his owne may be guilty of, that ſo he might make me better and according to his owne heart! If I could ſee, theſe wants ſhall turne rather to my good, than drive me away from God altogether.

Branch 3. Other terrours are alſo on the left hand, which this Doctrine meets with: The one is careleſneſſe, the other fooliſhneſſe. For the former, beware leaſt we grow through a degenerate eaſe and ſloath of heart, ſurfetted with the love of ſome luſt or other, to ſhake off the ſence of our wants in a good courſe, and ſo fall to delight in a ſpirituall decay and commonneſſe of carriage, to thinke that if wee can make a ſhift to rubbe through the day, weeke or moneth in a ſmooth manner without the taint of foule ſinnes; it skills not, although they be paſſed without any cloſeneſſe, fruitfull ſpending the time, meditation, watching to heart, tongue and actions: If this errour once take hold of thee, it will turne thy wants quickly into ſecure contempt and looſe profaneneſſe. Abhorre it therefore. Se-

Branch 4. condly, take heed of the error of thy conceit moving thee to thinke, that the Spirit of Regeneration which is in thee, will act and provoke thee to improove the grace of God, whether thou ſtirre or ſit ſtill, ſleepe or wake. It is a peſtilent dotage. True it is, the Spirit of grace is an active principle in the ſoule of the regenerate, it is a

Phil. 4, 19. full, eternall, working Spirit of it ſelfe, able to ſupply all wants, as *Paul* ſpeakes: Howbeit not whether wee will or no: its a willing, not neceſſary or compelling principle, and is given us not to let it lie by, but by the daily uſe of meanes without and with in, eſpecially by the hand of faith, to be continually jogged and ſet on worke. The ſharpeſt ſaw may lye upon the timber long and neere enough, but it will cut never the ſooner, except the lively hand of the workeman ſtirre and move it duely. How ſhall the Spirit of grace worke upon thee, outgrow and repell thy errors, amend and ſupply thy wants, while thou ſuffereſt it to lie ruſting and unprofitable in thee, both at other times, and alſo at the Sacrament?

Vſe 3. Comfort. Thirdly, this point affords comfort and encouragement to all thoſe who have tried themſelves about their wants. Firſt, hereby

Branch 1. they may know themſelves by this marke to belong to God, be-

cauſe

cauſe they arē daily occupied in the marking and laying to heart their wants. Poore ſoule! even that which moſt dejects thee. Alas! thou ſaiſt, If I had the perfections of ſuch or ſuch an holy Miniſter or Chriſtian, ſuch tenderneſſe and zeale, and heavenlineſſe of mind as I ſee ſuch doe walke with, it were ſomewhat. I anſwer thee: That theſe holy men and women whom thou honoureſt ſo much, came to their meaſure no other way than by feeling their wants; and if they do not ſtil feele them as they have cauſe, thy eſtate with all thy wants, is better than thers in all their perfection. Sence of wants is our beſt degree in this life. Which I ſpeake, not to hinder thy deſire of greater grace, but to comfort thee againſt them. Againe, I tell thee thy wants argue thou haſt a ſtocke of grace already, and therefore mayſt be comforted. *Objection.* *Anſwer.* 1. *Anſwer.* 2

Object. But it is but a poore ſtocke: I anſwer, the Lord is the maker of the poore and rich, and according to his admeaſurement, ſo is thy ſtocke, leſſe or more; and if thou have a ſtocke from the Lord, thou ſhalt not beare the blame of the ſmallneſſe of it, ſo thou ſeeke to encreaſe and occupie till thy Maſter come. All cannot have great ſtockes: it is in the ſpirituall ſtocke as in the temporall. A ſtocke of twenty or forty pound for a poore man is as good as hundreds to a greater man. So here. Thoſe talents of knowledge and faith, nay though it be but one, (ſo it be not buried in a napkin) which a poore ſoule hath, are ſufficient for his eſtate. Perhaps ſuch a poore Tradeſman, may by ſundry occaſions, want here twentie ſhillings, there forty, and ſo borrow and ſupply his wants, till his trade grow better, and his cuſtome increaſe. Yet for all this wee count not ſuch an one a begger: But ſay thus, Alas poore man hee had never any great matter to begin with, but ye ſee he lives well, and brings up his charge, and keepes out of debt: and although he hath wants now and then, yet hee hath not ſpent upon the ſtocke, nor trades with other mens monies: Therefore its good to helpe ſuch an one in his wants, to keepe him from want. Thus is it with a poore Chriſtian: he is not in want, yet he hath wants, but his ſtocke abiding. Againe, I ſay be comforted in this, that thou art ſenſible of thy wants which thou couldſt not be, except thou hadſt a ſtocke. Onely they who have ſomewhat can thrive, becauſe they want ſomewhat to eike out their ſtocke with, and ſeeke more. Ye ſhall never heare a begger going from doore to doore, to complaine that he wants a featherbed, or a bedſted, or a ſtocke of money, or an handſome houſe, or good cloathes, or cleane linnen: Alas, his *Object.* 3. *Anſwer.* *Branch* 2.

beggers coat, and cleane ſtraw in a Barne content him: his being in want, keepes him from the wants of a man that hath ſomewhat to take to. So here, A poore Chriſtian ſtocked with ſomewhat, is ever wanting ſomewhat; its an eye-ſore to him to ſee others have and himſelfe want: here hee mournes and complaines, Patience good Lord is wanting to my poore ſoule, I cannot be humble and deny my ſelfe as others doe, nor pray, nor be thankefull. Oh! beware leaſt your wants and complaints blinde yee from ſeeing your ſtocke and being thankefull. If ye had no ſtocke, we ſhould never
Branch 3. heare of the wants which now yee mourne under. Againe, be comforted in another reſpect: God will ſupply all thy wants, if thou want not a ſtocke. He that hath, ſhall have more given him, till he have abundance: But from him that hath not, ſhall be taken away, even that he had. The Lord is a bountifull Father, not like to the fathers of our fleſh; If a child be alway complayning to his father, what anſwer ſhall hee have but a checke? Thou art alwayes complayning of wants, I put all into the bottomeleſſe purſe; But the Lord is a Father of all abundance, and will give more than we can aske or thinke: He upbraideth no man, and yet gives plentifully: Open thy empty hand and the Lord ſhall fill it: and eſpecially at the Sacrament. Come in the true ſence and triall of thy wants in Chriſt and faith for ſupply, and thou needeſt not doubt of ſupply. Only be content with thy portion: The Lord hath not ſuperfluous grace, but he hath convenient. Although thou have not the richeſt apparrell, coſtly plate to ſet forth thy Table, nor fare deliciouſly every day, which were to ſurfeit thee, and make thee forget thy ſelfe; yet if thou have honeſt ſufficiencie to keepe out of debt, pay every man his owne, and liveſt competently of thy Trade, its a great portion: He is a rich Chriſtian who ſits cloſe and comely to the Lord, though hee be not ſuperfluous. A comely Chriſtian hath cauſe to be thankefull.

Vſe 4. The laſt uſe of the point is that which chiefely toucheth the ſcope
Exhortation. of the triall, and that is exhortation to all that come to receive, that
Anſw. firſt they try their wants. *Queſt.* How ſhall that be? Anſwer. By
Queſt. ſome directions helping thereto, either remote or neerer. The remote is, to beware of ſuch lets as hinder it. They are theſe, 1. When our eyes are more bent to ſpie out wants in others, than our own, &
1. Beware of lets. 1. lay a more heavie loade upon them than our ſelves. Strange it is how apprehenſive every one is of anothers blemiſhes: aske them what they thinke of ſuch a man, preſently his blot or defect offers

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it ſelfe, but his good qualities are concealed. Why is this, ſave that our ſight ſtands rather in looking forward, than reflecting backe upon our owne inward infirmities. Nay, although wee come but once in their company, if there be any weakeneſſe in them, as of raſh zeale, or unſeaſonable ſpeech, paſſion, vanity, lightneſſe, &c. Oh we ſhall not neede to be taught what their diſeaſes are: whereas perhaps our owne are farre greater, though deeper and more ſubtilly covered than theirs, who becauſe they ſee not their errors, betray themſelves ere they are aware. Oh! we doe but gueſſe at other mens, but our owne we know, and what helps wee have had to releeve them, though to ſmall purpoſe. He who dwells at home, ſhall have ſmall liſt or leaſure to looke after others. Another let is, falſe conceit, that our wants ſo they breake out no further, ſhall not prejudice or hurt us: All (ſay men) have wants, ſome or other, and the Lord will paſſe by them, and not looke ſtreightly what is amiſſe. But let us remember, That many a man who hath a pretty ſtocke, yet bearing himſelfe upon it, hath run himſelfe ſo farre into debt, that ſtocke and all have beene faine to pay them. Let no man ſlight his owne wants: a little errour not mended in time, hath brought ſad conſequences after it. Let us therefore redreſſe the ſmalleſt betime, and then the greater ſhall be prevented. 2 Let.

But to come neere the point in hand, Sacramentall triall of wants ſtands in theſe three branches. Firſt in a cloſe and impartiall overlooking our ſelves in our whole courſe, not onely when others watch us narrowly, but when we are by our ſelves: but more eſpecially to marke the inward paſſages of our ſpirits before God. And not onely to doe this in a good moode, but to carry a wary eye conſtantly over our wayes. Alas! perhaps many a man being at a Sermon, or under a ſudden Croſſe, or comming into ſome rare company, or ordinance; heares and ſees that which for the time ſmites him, and makes him lift up his hands and ſay, I ſee I am not as I ſhould be (God helpe) but full of wants, too light, earthly, formall, &c. But when once they are come into their old Elements, alas! they are as Saint *Iames* his foole, who turning his backe, forgets of what ſhape he was, or what ſpots he had. Therefore its a needefull charge, to heede every part of our life, to ſee where our wants lie moſt: & as ſhe ſought where his chiefe ſtrength lay, ſo we where our chiefe weakenes lies. Sometimes alſo (to prevent ſelfe-love) to get ſome truſtie friend who can tell us where he thinkes the fence is loweſt, inuring our ſelves to be moſt patient and thank- Wherein triall of wants ſtands. 1. Inquiry, Iudg 16,16.

full when our chiefe follies are told us. But our nature is rather to feede upon our praiſes. What poore man is ſo madde as to deny a rich friend to ſee his bare walls, or tell him of his emptie purſe, if he knew him preſently ready to ſupply him? Therfore let us ſearch our ſelves in every corner; in our worſhipping of God ſee what wandrings, deadneſſe; in our communion what coldneſſe and uncheereſulneſſe; in our callings what commonneſſe and earthineſſe: in our companies what unprofitableneſſe there is; And it will be hard, but if we fetch from every part, we ſhall make our wants an heape.

2 Iudging our ſelves.

Secondly, after inquiſition of our wants, we ſhould judge our ſelves for our wants; count them our eyeſores, and matter of deepe offence and ſorrow to us. Oh! that there ſhould be ſuch a falling ſickeneſſe in me of anger and techineſſe, to blemiſh my grace. As *Bethſheba* takes up *Salomon* with indignation, ſo ſhould we our ſoules, What, O the ſonne of my wombe, and of my deſires! ſhould Kings drinke wine, &c. So ſay thou, What oh my poore ſoule, ſhalt thou who feareſt God, be ſo waſpiſh, ſo conceited, ſo cold, ſo looſe in duty, ſo carnall, ſo wandring! Oh! Should ſo many vowes, prayers, experiences, and reproaches by my infirmities, prevaile ſo little! Oh! mee thinkes, if I had ſtrength to hold my heart cloſe to God one day together with delight and ſavor, how joyfull ſhould I be at night? how many ſad checkes meete I in the day for my unſavory, barren wandring, and wearineſſe of good thoughts and affections! How lie I open as a through-fare to Satan in baſe thoughts and deſires, till I am ſnared? What many opportunities have I of doing and taking good when I meete with better and holier ones than my ſelfe, ſuch as ſtand with their moulders ready to catch any good ſpeech! And for lacke of wiſedome, love and grace, I vaniſh and am as ſapleſſe as the white of an egge without ſalt! Oh! How uncomely a thing is this, and how it diſguiſeth me! Oh Lord thou art privy how weariſome I am to my ſelfe by meanes hereof! As ground of an ill temper mends not with coſt, but upbraides the owner with barrenneſſe, ſo doth my heart caſt in my teeth all Gods coſt. I am as one in chaines by my wants, as if I of all others were foreſtalled from grace and welfare: others I ſee with my eyes daily out-grow their ignorance, their weake gifts in prayer and conference, their impatience under croſſes: Oh! how wiſe they grow, how skilfull, how wary, how fit to be examples to others, how above the world? ſo that it ſcarſe appeares that ever they were of ſuch weakneſſes before. Oh! doubtleſſe they

they have got the ſtart of me, for I fare as one once behind and ever behind; once techie, fooliſh, and ever ſo: How ſhall Gods grace ever get honour by my thrift and forwardneſſe? Could I attaine to fill up my wants and breaches with the graces of ſuch and ſuch Chriſtians, how might I beſeeme my calling and place? Thus ſhould our wants be as pricks in our eyes, and as thornes in our feete, to cauſe us to ſit uneaſily whereſoever we become. This indignation at our wants, upon our continuall eying and obſerving them, would purge us of ſelfe-love and conceit of our own worth and forwardneſſe, and provoke us to an earneſt ſeeking out for ſupply by any meanes whatſoeuer.

And that is the third and laſt rule: That we have theſe our wants ready ſummed up and at hand, when the Lord is making toward us with his Sacrament. If *Naaman* preſently upon converſion, had his hand upon his owne ſore, viz. his likelineſſe to correſpond with idolatry which yet he loathed: how ſhould we have our wants alway before us? How ſhould we pray, *Herein the Lord be mercifull to me*, (not when I goe to *Rimmon*) but when I goe to his Temple and Sacrament; (where the Lord Ieſus his fulneſſe of grace for grace, and according to all his members wants, is preſent) that as I feele my wants of grace to gap me, my unfitneſſe for marriage, for family duties, my abuſing of liberties, &c. So the Lord Ieſus would there meete me with his ſpeciall ſupplies. Oh! if it were thus, how ſhould our hearts be on wing at the Sacrament, and how ſhould the fulneſſe of him who filleth all in all, both ſhame us for our unfatableneſſe to ſuch an head, raviſh us with his grace and proviſion, and transforme us from wanting to abounding, through faith in his promiſe! Herein Lord be mercifull to me, in that I loath pride, but it will not away: Thou bidſt me ſhine to others in holy converſation, but for lacke of pureneſſe, I reflect my beames upon my ſelfe: Thou bidſt me converſe in heaven, and loe, my baſe affections are ſo glued to my gaine, and my thoughts to the earth, that I ſeeme to be as a bird whoſe wings are broken. What ſhall I doe then? Shall I ceaſe to ſhine, Shall I ceaſe to be heavenly becauſe of my wants? No Lord, but herein be gracious that I may ſhine with humility, and be above the world: Thou haſt promiſed that thou our God ſhalt ſupply all our wants, and doe for us above all wee can thinke or aske, Lord thy Sacrament is thy Seales: Seales include all Promiſes or Covenants: I ſee thee not with my eye, but in thy Promiſes: Lord ſeale them up to my weake faith: in this

3. In a preſent view of them at the Sacrament.
2 King. 5, 20.
Iohn 1. 17.

ſupply

supply of my want above all other, Lord shalt thou binde mee to thee for ever. Let others that want knowledge, finde a supply of it, but I want lowlinesse, thankfulnesse, ruling of my tongue and passions: oh let me have my supply, each member her owne fulfilling; for every soule best knowes her owne sorrow, and a stranger shall not enter into her joy. Thus come to the Sacrament in the triall of wants, and there waite and give not the Lord over till hee have answered thee, or given thee some handsell of supply, till more come; and so shall this direction make thee blesse God for the fruit of this Sacrament. More I might have added: but I consider I shall meet with a fuller ground of enlarging my selfe when I come to the 5. Sacramentall Grace of desire: To which I referre the carefull Reader: because the grounds of this and that Chapter do well helpe to the understanding and practise of each other. And thus much of the triall of our wants.

Chap. IIII.

Of Sacramentall Graces: and first of Knowledge meet for the Sacrament.

The 3. triall of Grace.

THe third thing requisite to be tried by every Communicant ere he come to the Table of the Lord, is, Whether he have all those Sacramentall graces of the Spirit, meet for him that is invited to the Supper or no. Which graces are these five. First. Knowledge. 2. Faith. 3. Repentance. 4. Love. 5. Desire or hunger after the Sacrament. Which I mention, first that the reader may understand those questions which follow about them in generall. Which when I have cleered, I shall come to the first Grace of Knowledge, and these two shall confine this Chapter.

Some QQ cleered.

The 1. Why graces tried.

The 1. Quest. Why must our graces be also tried? Answ. Because its the surest way to proove the former trialls to be second. Its not enough that a man be Religious, and know his wants: But he must also be furnisht and in readinesse with those graces which are to be exercised for the receiving of the Supper aright. A workeman must not onely be skilfull of his trade, but likewise have all his tooles, fit to work in his trade, ready whetted and sharpened for the nonce. Its not enough that he who will buy a purchase be a man of ability, but that he have his monies ready to render upon the surrender, or taking possession.

Answ.

2. Quest.

2. Quest. Why are these five culled out from among the rest? Are not all other sanctifying graces of the Spirit as essentiall as these? I Answer. All are as essentiall to a Christian as these, because he ought to be no stranger to any gift of sanctification in his measure. Howbeit all are not so Sacramentall (as I may say) because all doe not so immediatly concerne the Act of receiving, as these mentioned. As it is needfull that who so useth any other Ordinance, have all graces for kind, yet some one is more directly exercized in fasting, another in hearing, in conference. Quest. 3. Are all these five equally necessary to receive well? Answer. No, not in the Act of it: for faith is the most chiefe and immediate grace of all the rest for this worke, because its the Appetite, Stomache, and hand of receiving Christ to the soule.

Quest. 2 Why these five? *Answ.*

Que. 3. Are all these of equal necessity. *Answ.*

Yet all the rest are also needfull in their kinde, partly as Graces antecedent, partly as Attendant and Consequent: for neither can Faith stand without Knowledge, nor be approved without Repentance. Againe, in the Sacrament are more Relations than one: there is one from God to us to give us his Sonne, another from us to him, to renue our covenant: a third from each of us to another. That is, to encrease in communion: No wonder then that in so many respects many graces are alike, (not equally) necessary: As in the act of going to a feast there are many complements required for the better doing of it, as attire decent, comely carriage, love and courtesie, but appetie is the principall: so here. Quest, 4, Are these graces thus called, as if only serving for the Sacrament, and then out of date? I answer, No, they are to be used according to their object, *Christ Iesus and the promise, yesterday, to day, and for ever*: But in speciall then: because there Christ is sealed to the soule, though the soule is alway to feede upon him as promised, both for daily pardon and strength: Hee that will have his Armour to show at the Training, or that will bring it into the field in the day of battle, must have it lie by him all the yeare long: The odds is, At the time of use, he must put it to scouring, and buckle it on in closer manner and in good earnest, than at other seasons.

The 2.

Quest. 4. *Answ.*

Heb. 13, 8.

These generalls premised, I come to the first of these Graces, viz. Knowledge. Touching which I would handle these three points. First, why knowledge is to be had and tried for the Sacrament? Secondly, what knowledg for kind or measure is to be had? Thirdly, how should a man try himselfe about his knowledge? After which the use shall be applied of all the three. For the first, Knowledge

Three points to be handled. 1 Why is knowledge to be had?

Reason 1.

ledge must be had and revived at the Sacrament. We know we offer up to the Lord a sacrifice of praise for the Lord Iesus. Is it a sa-
Exod. 12,5. crifice, and shall it have no eyes? Durst any Iew have brought a Paschall Lambe to God, maimed, halt, evilfavoured, but especially blinde? Say but one eye had beene out? especially if both? How dare wee then bring a service to God without the eye of know-
Reason 2. ledge? Againe, if it be an Eucharist or a thanksgiving, how shall
1 Cor. 10,18 we praise God for that we know not: If we know not Christ, nor his Sacrament, how shall we thanke God, or remember his death?
Reason 3. Further, if the eye be blind and darkenesse (which is the light of the
Mat. 6. 23. whole body) how fearefull is that darkenesse? What a Sacrament is that, which requiring light in every part thereof, for the receiving it well, yet hath no knowledge at all brought unto it, to enlighten the mystery of it, and to discover each corner clearely? Be-
Reason 4. sides, if the putting out of the right eye of the body, was such a re-
1 Sam. 11,2. proach to all *Israel*, what then is the spirituall putting out of both, to the communion of Saints? *Salomon* tells us that without know-
Prov. 19. 2. ledge the heart is naught. Who dare goe to the Sacrament with a naughty heart, when God calls there as much as in any duty, *My*
Prov. 23,26. *sonne give me thy heart*? If wee reade the 1 *Cor.* 11. 20. we shall see
1 Cor. 11. 20. that when *Paul* went about to reforme the abuses of *Corinth* in their love feasts, he doth it by the light of the Ordinance: *q. d.* If ye can finde any such corruption in the first institution, goe on: but if knowledge convince yee, leave off your corruption. Excellent is
2 King 23,21 that of *Iosiah*, 2 *King.* 23. 21. Where he bid them keepe the Passeover according to all that which is written in the booke of the Covenant. If the patterne of the Covenant must be before their eye so oft as they come to eate the Passeover (and no doubt the Priests and Levits did then take occasion to reade over and revive the booke of the Law, and the institution especially) how much more ought the knowledgs of the will of God and of the Supper by name, be planted in all that receive it? And if that of the Apostle hold true in the smallest duties, how much more is this, *Whatsoever is not of*
Rom. 14,23. *faith is sinne*? meaning of sound knowledge.

Other reasons. And there is good reason of it also: First, the Supper is Christ in a mystery: there are more mysteries in Christ Sacramentall than verball: Not to speake of all those things which I have noted in
1. the former Treatise, consider this: The Supper conteines the union of Christ Emanuel God made flesh: The mystery of Sacramentall union of Christ with the Elements: The mystery of Christ Sacramentall

cramentall united to a beleeving ſoule. The myſtery of faith is apprehending to it ſelfe thoſe particular benefits offred in the Sacrament, whereof not one is ſeene to the eye, but onely in a promiſe. Now tell me, doe all myſteries of naturall, civill trades, arts, require ſuch skill ere we can be better for them; and can we looke to receive this myſtery without knowledge?

Secondly, knowledge is the key of all other things needefull for preparation. How ſhall a man examine himſelfe in generall, try his eſtate by Law or Goſpell, or ſearch out his wants, ſave by knowledge of them? Not to inſiſt in the graces that follow: whereof faith conſiſteth, partly of a ſpeciall convincement of the underſtanding: and deſire of the Sacrament preſuppoſeth a knowledge of ſome thing amiable to the ſoule: (of unknowne objects there is no deſire.) So I might ſay of the reſt; knowledge therefore is eſſentiall to the Sacrament. When *Paul* prayes that the *Epheſians* might encreaſe in faith: he begins with the enlightning part of the ſoule: Chap. 1. Ver. 17. *That ye being enlightened* (ſaith he) *in your mindes, may acknowledge him and the hope of his calling, &c.* So that true knowledge is the roote of all true ſavour of the grace or graces of God. If thou kneweſt the gift of God, *Iohn* 4. thou wouldſt have done ſo or ſo; So, if a man knew the Sacrament how would hee love it? But not to know it includes a neceſſitie of not beleeving, or well receiving it. The ſecond. Eph. 1. 17, 18. Iohn 4, 10.

Thirdly, the fearefull penalty threatned in the word againſt bad receivers, is by name annexed to the not diſcerning of the Lords body. Now, though I grant there is more in that than meere ignorance, yet that is one mother root of not diſcerning. For what is that which cauſeth Popiſh profane ones, yea hypocrites to come to the Sacrament, as to common bread and wine in the ſhop or cellar, ſave that all colours are alike in the darke, and ignorance puts a difference betweene naturall things and ſpirituall? If knowledge then teach to diſcerne the body of the Lord, and to quit the ſoule of all this threat and vengeance, how needefull is it? The third. 1 Cor. 11, 29.

Fourthly, the Lord hath (no doubt) ordeined, and the Church moſt wiſely made uſe of this ſecond Sacrament of growth, that by occaſion of it ſhe might take notice of the thrift of her children in the doctrine of the foundation, and by name of Baptiſme, and ſo conſequently of ſuch things as they haue beene taught in the Miniſtry. Alas, The Preacher followes not (nor can) all ſuch to their houſe as have heard him catechize or preach, to demand an account. The fourth.

of

of his labours, (as were to be desired.) If then there were not some awe and bridle put upon men by the Church (which yet alas! few make use of among our Ministers) how should the Minister know the plight of his poore people from their baptisme to their grave? Though I grant, private visitation is needfull: but what one of an hundred looke after it of themselves till their deathbed? Now the Sacrament is so holy an act of worship that few are so basely vile as not to confesse that there ought to be some more than common scrutiny and search what knowledge they and theirs have gotten. Which confession prooves knowledge to be most necessary.

Objection. 1

But as the slothfull are curious, so the ignorant are cavillers, and first they object, that devotion would doe better with the Sacrament, than knowledge, especially for meane folkes who have their trades to looke after, and being unbook-learned cannot comprehend such depths as these. And therefore it were better that they did adore them with devotion, than search into them. I answer still, Cursed is all devotion with God, which is without knowledge; the heart of such is as saplesse and barren of good, and as full of rottennesse, as the most profane mans is, in Gods esteeme: Good meanings, and devotions, if it lie in Gods way and be full of eyes, not blinde and ignorant, are most pretious things: But without knowledge, selfe-deniall, and faith to enlighten the soule, devotion is as *Sampsons* bestirring himselfe when his eyes were put out: he was fit for nothing save to run the round and grind in the Mill. So doe devout ones, they are ever in motion, and never the nearer. Devotion of this kinde is fittest for Papists, who are under a strange language, and a worship of mans braine, having no footing in the word: its best for them that know not what sacrifices they offer, but like fooles they know not that they doe evill: Its fit for the Masse, and for such like trash: But for the Sacrament its most unsavory.

Answere.

Iudg. 16, 21.

Ier. 4, 11. Eccles. 5, 1.

Objection. 2.

And as for their cavill, they are unlearned, and have trades to looke to: I grant, and therefore wee require not of all, the like measure of knowledge: so there be a teachable heart willing to learn. If these men could from their trades argue as strongly against Alehouses and drinking, it were well. Sure it is, if the time which they spend there were spent in getting knowledge, as meane as they are, their trades would not keepe them from it. But what basenesse will not men stoope to, yea, abase themselves to hell in their cavills, so they may live still in their profaneness! I doe not allow any who are weary of their trades under pretence of hearing,

Answer.

Essay 2.

ring, or getting knowledge; but I say, trades neede not hinder from a diligent attendance upon the meanes, if the heart be good. And as for the mysticalnesse of the Sacrament, it is so to such as plow not with Gods heifer, nor submit their carnall reason to the revealing of the Spirit: Otherwise (God be thanked) there is greater obscurity at this day, in matters lesse essentiall, than the most weighty. So that were it not for the meere sloath and profanenesse of men, there neede be no such complaint of religious difficulty. But the contempt of men, to whom Christ is hidden, might justly both deprive them of meanes, that so they might complaine for somewhat. But to end, one would thinke, that these men should reason contrarily and say, If I be so seely, and the Sacrament so darke, what an honour and praise were it for mee a simple man to have more skill and knowledge in it, than others above my ranke? Surely in other matters of hardnesse men dispute so: onely in these they are content to let all goe beyond them, yet God be thanked, There want not even amongst the seelliest Christians, many whom God hath made wiser in his matters than their ancients and betters in worldly wisedome: that by these, the cavills of the other might be confuted.

Iudg. 16.

2 Cor. 4. 3.

1 Cor. 1, 12. Psal. 119, 99. 100.

To conclude, others alledge, For ought they see, they who have most knowledge of religion, and can talke of it best, are as bad in their lives, as they who have none: Therefore they thinke, the matter rests in conscience, not in knowledge. I answer, It is true, that they who know and obey not, do lay a great blocke in the way of the ignorant. But let them speak, Is it their ignorance that makes them better? No surely. Well then, neither is knowledge in the fault that the other is so bad: No man shuns money, because the richest are so covetous; nor fine cloathes, because under them is hidden many a rotten body: So neither let men mislike knowledge for the sinnes of them that have it: No, its their hypocrisie, their profanenesse which defiles their knowledge. It is just with God to suffer ungodly men to defile each other: and them that know to lay offences in the way of the ignorant, that both the offending and offended might fall and perish, because neither love the truth. True it is, that knowledge is not sufficient: a man with it may perish, but to be sure, he must perish without it. So much for these cavills: And also of the first branch.

Objection. 3.

Answer.

2 Tim. 3.

The second followeth: What knowledge there is requisit? I answer. First, the more knowledge a man brings (if conscience be there-

2. Generall Question, what knowledge.

theeafter) the better; too exact knowledge cannot be had. And here I will crave leave of my Reader, to digresse a step or two, and mourne to consider that, which (according to that little experience I have had in my Ministery of late yeares) I cannot but say, (O that I were a lyer in this!) *viz.* That hundreds of poore people in our countrey there are (of whom I am perswaded, they are the Lords and shall be saved) who yet by all the cost and meanes which the Lord hath for twenty or thirty yeares beene at with them, never came to see such sweet light, order and direction by the Catechisme, that they can give an account of their faith and sound knowledge therein. They rest, in here a snatch and there a catch at a good point, in their good affections, innocent lives and blamelesse carriages: But as for discerning of things, persons, doctrines that differ, holding that which they have spent many a weary step to come by, grounding themselves upon the word for their estate and actions, and seeing how they have their warrants not from a Preacher (whom they love and like) but from the strength of truth which cannot lye; growing up in knowledge, that so their hearts might waxe better, and themselves more setled in Christianity: Oh these things are as the sound of many waters unto them, farre above them. shall I praise you in this (I speake to you of my owne flocke) No, I praise you not. Especially, where there is a manifest defect of that which might be: As for invincible weakenesse and want of reach, I am so far e from dismoying such, that I doubt not to say, the Lord will cloathe their uncomely parts with the more honour, and supply some want of judgement, with much integrity and uprightnesse of heart! Alas poore soules, if yee wanted this too, what should become of ye! And because I know not whether I shall ever speake to you any more, let my words sinke into you! Enjoy your portion in truth and singlenesse of heart, as a jewell exceeding all the skill and cunning of hypocrites. Vex not your selves too much for the want of that, whereby God doth so humble you: for who knowes what yee would prove, if your knowledge did equall some other graces and affections in ye! But to others this I adde, Seeke as much light to guide you in this deceitfull world, as possibly yee can! Let not all doctrines be alike with ye. Prize all, but above all, those which teach yee yours selves and Christ, and the well ordering of your conversations: be wise as Serpents as well as Doves in innocency: let not the cunning jugling of Sathan and diceplay of men,

A digression and caveat to ungrounded Christians.

1 Cor. 12. 23.

Exhortation to others.

Psal. 50. ult.

men, *Eph.* 4, 14. so gull ye as to picke out here one truth, there another, while he hath left you barren, so that all is one with you whether ye live under an idle, empty, fruitlesse ministery, or a grounded and fruitfull: And the like caution I might give yee in other respects: But I forbeare; onely let that hope and opinion which God and his people have conceived of you, be upheld in you with honour, least the Lord doe crosse you both with a staggering life, and a doubtfull death because of your dalliance. Eph. 4, 14.

Answere. Not exquisite but competent knowledge required.

And so I returne againe to the point and answer, that it is one thing to speake of that measure of light which would doe best, another of that which is simply requisite. When I teach that knowledge is necessary, I speake not as if every one who falls short of exact and cleare and full knowledge, were to be rejected; God forbid: for the grounds may be soundly held by many who yet faile in these. For example, if I should question with many a Christian, in what nature Christ subsists, or how a person and a nature differ, and how Christs humanity is not a person, but a nature: perhaps I should gravell them, whereas yet they beleeve firmely the Lord Iesus to be flesh, and truely God, and both made one Christ for the working out their salvation. The like may be said of other points which to the skilfull are taken for granted, yet to them are not so cleare. As, how Christ should satisfie, and yet not taste of hellish torments; in what speciall office the act of satisfying standeth To what part of the Catechisme each article of truth as the Sacrament belongs. So, I am perswaded, many a poore soule conceives not of each mystery in the Sacramentall union, although he beleeve Christ to be there present in his Word and Spirit to a faithfull soule. Therfore of such knowledge this I say, The more the better, but many who want it may yet be good receivers. I know I cast bread to dogges in thus saying, but weake ones must not want their due: let none abuse that to slightnesse and ease, which onely aimes at reliefe of the weaker.

What this competency is.

But the question is, what knowledge is needfull? I answer, the Sacrament being one linke of the whole chaine of godlinesse, must necessarily presuppose a competent knowledge both of it selfe, and also of those doctrines which it depends upon. For example, the Supper is one of the Sacraments of the Gospell. Necessary therefore it is, that a man at least know what the other Sacrament of Baptisme is, upon which it dependeth. Secondly, both the Sacraments are part of those divine meanes ordeined by God to

Answer.

1.

2.

build up the ſoule in the power and practiſe of grace. Needfull therefore it is that a Communicant know what the new creature meanes, what ſanctification is, what lets it hath from ſinne, Sathan, and world; what priviledges a beleever hath annexed by God to encourage him, and what thoſe meanes are which God hath afforded the ſoule to ſuſtaine it from decaying in ſpirituall
3. condition. Thirdly, the new creature and ſanctification being impoſſible to be conceived of aright without the grace and gift of faith and the Spirit of the promiſe: neceſſary it is for the ſoule to know what a promiſe is, what ſaving faith in a promiſe is, what the Spirit of the Lord Ieſus is, which is the worker of this faith.
4. Fourthly, the promiſe depending upon the Merit and Satisfaction made to juſtice, without which God ſhould be a lyer in promiſing to be reconciled to the ſoule; moſt neceſſary it is (and that above all other things) that aman know who it is who hath ſatisfied the juſtice of God the angry judge: what the Lord Ieſus is both in his obedience and death; how by vertue of both, the Father having accepted a ranſome from his Sonne, offereth moſt freely and faithfully the fruit of it to a ſinfull
5 wretch. Fiftly, this reconciliation preſuppoſing an eſtate of enmity and wrath, neceſſary it is, that the ſoule know by what meane wrath is diſcovered to belong by nature to every ſoule. And that is the Law of God. Alſo by what meanes the Law brings the ſoule to ſtand ſeaz'd before God as guilty of this wrath, and that ſo, as it may be plunged into utter woe by it, in reſpect of any ability of
6. it ſelfe to wade out. Sixtly, becauſe wrath in God and enimity in us, preſuppoſing in us, ſome cauſe by which we contracted it, which is ſinne: needfull it is, that the ſoule know what it is, and how it came upon us, by whoſe ſinne, and what, viz. The Rebellion of *Adam*, and how that becomes ſetled upon us, how unavoidable it is, and what a ſtaine and guilt it hath brought upon all fleſh, none
7 excepted. Laſtly, leaſt it ſhould be thought that God made man thus corrupt, to damne him; its neceſſary to know man was not made thus ſinfull and curſed at the firſt; but created in integritie of nature in all the parts, and in the Image of pureneſſe and holineſſe, even his who made him; and ſo ſhould he and we have continued to this day, had not we wilfully forſaken and defaced it by revolt from God.

Concluſion of the anſwer. By this draught of the truth of God, its apparent upon what principles the Sacrament and the knowledge of it depends, viz. imme-

immediatly upon the knowledge of the meanes of ſalvation, next upon the knowing of the ſtate of regeneration: next upon the knowing of the worke of faith and a promiſe: next upon a ſatiſfaction, and the Lord Ieſus the worker of it! next upon the worke of the Law convincing of the curſe: next upon the knowledge of ſinne: next upon the knowledge of creation. I goe backward, that the ſimpleſt may underſtand the coherence: ſo that by this cheine of doctrine (the laſt linkes whereof, that is, creation and the fall, are the firſt in order and ſo downeward) every one may ſee that a meete receiver, is not onely to know the nature and uſe of the Supper: but of ſinne, of the Law, of pardon, Chriſt, and the new creature: without which a Sacrament (ſeverally conſidered) is a meare ſhred, an Idoll, an object of blind devotion. To apply what I have ſaid both negatively and affirmatively: This I ſaid; That although in all theſe ſeven ſome-what there is which every Receiver comprehends not fully, yet the ſubſtance of truth in generall is to be known by him, except he will come to he knowes not what, nor why. For example. Perhaps ſome poore ſoule diſtinguiſhes not the meanes of ſalvation one from another, Publicke, Private, ordinary, extraordinary, in the name and nature of each one: yet its neceſſary that he know the Supper to be a meane of Gods ordeining, for his growing in grace. So againe, perhaps every one cannot diſtinguiſh betweene the habite of a new creature, and the operations of holineſſe iſſuing thence: yet its neceſſary that hee know all Gods people muſt be holy. Say againe, All cannot tell how many kinds of faith there are: By what ſteps faith is wrought: What is conteined in a promiſe: What Chriſt hath in ſpeciall obey'd in, or ſuffered: what the ſeverall workes of the Law are, how many kinds of ſinne there be, and by what meanes *Adams* is derived to us: yet neceſſarie it is, that he be convinced of all theſe in their natures generally: and finde them wrought in himſelfe particularly. And ſurely if none may receive at all ſave he who is in the ſtate of grace: needes it muſt follow that the leſſer muſt be where the greater muſt be: I meane, that knowledge there muſt be of all theſe, where faith muſt be, to give a man his ſpeciall portion in them. Howbeit, becauſe now wee are about the triall of knowledge, apart from the other: and doubtleſſe many both Miniſters and people teach & heare this point of knowledge as a thing ſufficient to enable a Receiver: though I abhorre their opinion (as ſhall appeare in the ſequele) yet I would by this I have ſaid, ſtop the mouth of any ſuch as dreame

Application of it.

of a knowledge which is not competent to ſalvation. Sure it is, a knowledge incompetent for ſalvation, cannot be competent for the Supper.

A demand. Some might here perhaps aske how they might be directed to know theſe points ſoundly, to wit of the Supper and Sacraments, and all thoſe doctrines which they depend upon. I anſwer, that belongs not to this Chapter, but the Reader ſhall find them all handled in my Practicall Catechiſme at large, and briefely toucht in the ſecond Chapter of this ſecond Treatiſe. And the doctrine of the Sacraments, eſpecially the Supper, is handled at large in the former Treatiſe, the three laſt Chapters; to which I ſend the Reader with this caution; That I handle theſe things at large here and there, not to the end that my booke ſhould never come into their hands, ſave when they come to the Sacrament, (for to what purpoſe were that?) but that they duly exerciſe themſelves in reading of the whole: That noting thoſe eſpeciall things which they moſt neede in the matter of knowledge and triall, they may be able to turne to them and make uſe of them familiarly, when they come to the Supper.

Anſwer.

I ſhould now come to the third Branch; how a man may try himſelfe about this knowledge: But I conſider that this will better come in, in the uſe of exhortation; I will referre it therefore to that place, and being the breefer in other Vſes, inſiſt ſomewhat more fully in that.

Vſe 1. Exhortation, with confutation. Firſt then let this doctrine teach us to abhorre the woefull ſuperſtition of Popiſh Sacraments, and the wofull ignorance of Popiſh Receivers; who not onely in practiſe, but even in doctrine maintaine ignorance to be the mother of devotion, and ſo hatch in their boſomes all ignorant ones, as principall members of their curſed Synagogue: and to ſay truth, their ſacrifice of the Maſſe being it ſelfe a maſſe of confuſion, having no colour of bottome out of the word, who but the blinde are meete for it? Who but the deceived as willing to be led by blind guides, as they are to leade them, would endure a Sacrament in an unknowne language? Iuſtly therefore both fall into the ditch of perdition. What one of a whole aſſembly knowes for what cauſe he is met? Or what doth he expreſly beleeve about the Sacrament, either touching the ordainer, the matter, the forme, the end? And put caſe they all knew that which Popiſh doctrine tels them conterning a Sacrament, yet how much better were it for them to be ignorant of it, than to know it? So

that

that both their knowledge, and their ignorance are accurſed. I cannot thinke of a Popiſh Aſſembly, but that deſcription of the Poet, of the houſe of the Cyclops comes to my minde, wherein all darkneſſe and confuſion dwelleth, ſo that no man can tell what another ſaith. And how can they chuſe, when no man in ſpeciall knowes what he beleeves, but wraps up his blind faith in the faith of the Church, and yet hath no gueſſe what his Church beleeveth? And yet more wofull it is to thinke that many of us who have lived in the light of the Church of God doe haſten to nothing more than to ſuch Popiſh ſcurſe and filth; being weary of the gazeling of Sunſhine.

Secondly, let this be terror to all blind and ignorant receivers of the Sacrament, which (God knowes) ſwarme through the Congregations of this our Kingdome. Not to ſpeake of the thouſands that live under no meanes of light, who are rather to be pittied, that they diſcerne not the right hand from the left (whom God in due time prevent with light, ere the beſome of his wrath ſweepe away them and the cauſers of their miſery:) what ſhall I ſay even of the taile and ſcurffe of thoſe places, which have long lived under cleere knowledge of the Word and Sacraments, and yet through an incorrigible diſeaſe of ignorance, are yet as farre to ſeeke of knowledge, as if they had lived among the wild Iriſh? Such a wretched fagge end of people there is in the beſt places, whom no Sunne will tanne, no heate will warme; Neither good meanes amend, nor bad payre; but as the Windmill ſayles ever moving, but never ſtirring out of their place: ſo are they, ever learning, but never comming to knowledge. As for the doctrine of the Supper, it is as eaſie to catch an Hare with a Tabour as to make them conceive what manner a thing it is: as if the Lord had branded them with his blacke-marke, *If the Goſpell be yet hid, it is hid to none but ſuch as are loſt: Whoſe eyes the god of this world hath blinded that they ſhould never ſee the light and be ſaved.* And yet (which is worſe) who ſo bold, ſo merry, ſo quiet and ſo conceited that all is well with them? Give them the red broth with *Eſau*, their belly ful, their luſts & pleaſures, and take the Sacrament who will. If they once a yeare at Eaſter do receive with others, they thinke the holineſſe of the time and the crowde of Receivers ſhall ſhroud them: but as for any ſence of what they doe, what they want, what judgement they ruſh upon for their curſed profaning aud trampling the bloud of Chriſt under feete, and not diſcerning the Lords body, its the furtheſt end of their thought! To whom (if they could heare) I would ſay; In

Vſe 2. Terror.

Iona 4. ult.

With Admonition. Hoſ. 4.

Gods feare looke to your ſelves! This ſmooth ſtreame of yours will carrie ye to hell laughing, and ye are never like to know your ſinne of ignorance till it hath brought yee into utter darkeneſſe and gnaſhing of teeth! If any ſence or ſparke of God remaine, and if ye be not wholly forlorne and hopeleſſe, conſider this, that if thouſands of ſuch as know the doctrine of the Sacrament, yet for lacke of faith and love, ſhall periſh! What ſhall become of you that obſtinately and wilfully refuſe ſo much as to know! Your ſweete idiots life here ſhall turne to the moſt bitter ſence of wrath in hell, and there ye ſhall fill your ſelves with that ye have loved, even lie in darkeneſſe for ever: and yet your darkeneſſe ſhall be rather want of comfort, than of conſcience; for the light of that ſhall ſo gnaw yee for your contempt of knowledge, that ye ſhall neede no other hell, than that within your owne boſomes. Prevent it betimes therefore.

Vſe 3. Admonition 1. To the Miniſters.

Thirdly, this is admonition to all ignorant ones, to lay to heart and prevent the cauſe and ſteps to it, and the lets of true and ſaving knowledge. Firſt, let it warne all Miniſters, Parents, Governors and Gardians of others, to conſider the terror of the Lord, and the ſinne of not diſcerning of the Lords body: That they tremble to be Acceſſaries to the damnation of their ſoules. Say not, They are old enough, let them anſwer for themſelves: for it you informe them not, if ye who are ſet over thē know their ignorance, ſee them running into the gulfe and ſtop them not, your lives ſhall go for theirs, their bloud ſhall be required at your hands. Let not ſloth, eaſe, love of your owne pleaſures, and ſpending the time in riot and profaneneſſe, or elſe in a vaniſhing courſe of worldly buſineſſe and carnall liberties, foreſtall your hearts and cut off occaſions of teaching them the truth of God. Catechiſe, preach, convince, and informe them of all truths, and by name of the Sacrament; doe not turne the wiſedome of the Church, to a ſnare. If they reject your counſell, loe yee have ſaved your ſoules; they ſhall periſh in their ſinne: becauſe the ſoules were pretious to you, and neglected by themſelves.

Ezek. 3, 18. 1 King. 20, 42

Branch 2. To the people: Admonition 1.

And ſecondly, let all ſorts beware of the whirlepoole of deſtruction. Take heede of thoſe luſts which drowne ye in wilfull blindneſſe: love of your money, your drinke, your filthy uncleanneſſe, your pride and ſelfelove: Theſe will bewitch ye, and in your boſome will cavill againſt the light and meanes of grace. *Herodias* did not ſo hate *Iohn* Baptiſt, as theſe luſts hate the light, leaſt they

ſhould

ſhould be gaſtred: They know the abſence of meanes is the oyle to their flame: when there is none to controll or reproove, they are alive and jolly: But the word comming in, their feaſt is marred, they cannot be quiet and merry. Beware of ſloth and eaſe, lothneſſe to ſtirre, alledging the way is long, the weather bad, buſineſſe lying upon hand, when in truth heart is gone, and will is not at home. Beware of ſtumbling at the wants or ſinnes of ſuch as have knowledge: Nouriſh no prejudice againſt the Ordinances and Miniſtry: That it was a merry world ere they came: They cannot endure men ſhould uſe any liberties. They are worſe themſelves in ſecret, than thoſe they preach againſt. They ſhall not tie us to their girdles, &c. I ſay abhor all ſuch errours of the wicked as foment this ignorance. Caſt off all prejudice of knowledge, as the tediouſneſſe and difficulty, the needleſneſſe of it, the preciſeneſſe of it, the diſrepute of the world. Breake through theſe armies to the well of *Bethlem*. Foſter no ſecret love of the ſweetneſſe of ignorance: it kills as the Viper: Thinke not, that becauſe this ſinne deprives you of ſence (for the time) of your danger, therefore yee ſhall avoid it. No: the ignorance of the glaſſe of mercury water (among other glaſſes of roſe water) and the drinking of it by errour, will poyſon you and fret out your bowels, as well as if wilfully taken. In a word, as ye love your ſoules, ſo hate the ſteps leading to this hell of ignorance. And whereas the Divell would have you thinke its an harmeleſſe thing, a tame beaſt, and the mother of good meaning: know its an hideous mungrell: a monſter of many heads. Cry out againſt it as *Creſcentius*, that Cardinall did of the blacke dogge, which came into his chamber. Beate out the blacke dogge, beate him out. This ignorance is the true blacke dogge, and the Divell himſelfe. Know that its as the ſurfeit and drunkenneſſe of the ſoule; for, as that ſurfeit, ſometime makes men mad, ſometime merry, ſometime ſullen, ſometimes fearefull, ſometimes bold and ventrous, ſometimes quiet, but ever fooles, ſo does this: ſometimes it breakes out into ſottiſh ſtupor of heart, ſometimes into madneſſe and villany, ſometimes into deſperate preſumption and ſcorne of all meanes, ſometimes into ſlineſſe and ſubtilty, ſometime enmity and malice, ſometime ſuperſtition and Popery, but alway to miſchiefe and miſery. And in a word, it makes every Idiot uncapable of the Sacrament, eating and drinkeing his damnation, not diſcerning the Lords body. This damnation ſleepes not, becauſe thou ſleepeſt: God ſhall awaken thee one day with ſad confuſion.

Marke 6,25. Iohn 3,20.

2

3.

4.

Wofull fruits of ignorance.

Pſal. 4.

Laſtly, this is exhortation to all Gods people that they bring knowledge with them to the Sacrament, and try themſelves about the competency and ſavingneſſe of it. If thoſe whom it concernes, forget their duty to us, yet that ſhall not excuſe us; let every one examine himſelfe about his owne knowledge. It will be asked how this triall ſhall be made? I anſwer. By theſe rules following, or the like. Firſt, If our hearts tell us that we have ſo prized knowledge of Gods will and the Sacrament in ſpeciall, that we have ſought it as pearles: have attended upon the ordinances in ſeaſon and out: have choſen rather to be at coſt with God, than to forgo the knowledge of his truths. No heate in Summer, cold, raine, windes, ſnow in Winter have hindred us: but as he that ſoweth or reapeth, takes his ſeaſon, ſo have we; ordering wiſely, yea under valuing other affaires, commodities, liberties, to make a purchaſe of truth, buying it whatſoever it coſt us, not ſelling it whatſoever we may have for it, Wives, Farmes, Oxen: but returning to them with our ſecond affections, when God hath had our chiefe courage and ſtrength: this is a good ſigne.

Trials.
The 1.

Phil. 3.

Secondly, if we goe not to worke by halfes, that is, to catch up knowledge in what kindes wee pleaſe, ſcumming off the fat and ſweete of the eaſieſt duties, or that which will ſtand with our own wils or knowledge of ſome Promiſes or priviledges. But as for knowledge of our ſelves, our natures, our ſinnes, we are backward to them: If we rejoyce that there is a word that croſſeth us in our belovedſt ſinnes, that ſmites us under the fift ribbe moſt mortally, coumpting it as balme: eſteeming the words of the Miniſter in that kinde as ſweete as any: refuzing no information from God which concernes us, not kicking at it, but ſaying, The word of the Lord is good; its a good ſigne.

The 2.

Pſal. 141, 5.

Eſay 39, 8.

Thirdly, if as we have ſitten at the feet of Chriſt attentively while wee heard, ſo afterwards wee ponder the things we have heard: digeſting them, and chewing the cud of them; till they become nouriſhment unto us, and till that which is truth in the underſtanding, becomes love in the ſoule, cauſing the word to dwell plentifully in us, ſwaying us (as the Scepter of Chriſt) to all obedience in our courſe, living by faith, bearing our croſſes and the like: its a good ſigne alſo.

The 3.

Luke 2, 51.

Mat. 13, 43.

Col. 3, 16.

Fourthly, if we come and goe, to and from the meanes of knowledge with appetite, ſavor, delight, and hunger. That is, if wee come with a view of our ſpeciall errors and ignorances to be freed from

The 4.

from them: and if when we have ſucked out the ſappe of one ordinance, we are unwearied and goe to another, if by any meanes we may attaine to true knowledge: and that we take as well other occaſions to enquire, adviſe, pray, meditate, conferre, and reade the Scriptures, as at the Sacrament, and uſe extraordinary helps aſwell as ordinary, by others aſwell as our ſelves, yea the meaneſt; not diſdaining to be diſciples even to the Ant, the Horſe, the dumbe creatures, ſo we might learne, its a good ſigne. Prov. 6, 6.

The 5.

Fifthly, if the knowledge we get, be ſweete and harmonious, according to the analogie of faith. That is, cleere, evident, convincing, orderly, and agreeing with other parts of the word, unto which (as the linkes of a chaine) it belongs by coherence, ſo that by knowing ſome one threat, command or promiſe, we conceive of more, and be not ſtill in darkeneſſe, and doubtfulneſſe, about the truths of God, its a good ſigne.

The 6.

Sixtly, if as our knowledge encreaſeth, ſo our humility doth alſo grow withall. If it awe us, tame us, mortifie us, and teach us to denie our ſelves, as it did good *Iudas*, who ſaid, Lord what is the cauſe why thou ſhouldſt reveale thy ſelfe to us and not to the world, it is a good ſigne. Commonly men either are blockes under the meanes, or if they thrive in knowledge, the Divill puffes them up in the companies where they become, ſo that they muſt rule the roſt, and be praiſed, or elſe all is marred. But true knowledge ſerves eſpecially to ſhew us our ignorance, and ſo to abaſe us more than when we were empty: ignorance is ever moſt bold. Iohn 14, 22.

The 7.

Seventhly, if our knowledge be a welſpring to runne out to others as well as to teach our ſelves. If our lippes be as a fountaine of life, and never ſtands as a lake, putrifying and ſtinking, but alway is dropping, as thoſe Olive branches, *Zach.* 4 were into the candelſtickes to maintaine their burning: So, if wee be alway dropping as dew, and raine upon others that are dry and barren, wives, children, others, its a good ſigne. Prov. 15, 4. Zach. 4, 3. Deut. 32, 2.

The 8.

Laſtly, if we revive the knowledge of the Sacrament in our own ſpirits, and linne not, till that we know of it, ſet our teeth on edge to the Sacrament, and whet an appetite in us unto it, it is a good ſigne, that we reſt not in the lazie habite of that we know, but ſet it on worke to the end it ſerveth. Theſe and ſuch like Trials, may ſerve for this uſe, which if wee ſhall ſanctifie to our ſelves by prayer, they may ſtand us in ſome ſteed, for the triall of our knowledge.

To

Vse 5. Comfort.

To conclude, because I doubt not but the weake and tender Christian will be ready to snare himselfe with these rules, and rather hold off himselfe by them, than encourage himselfe to the Sacrament. Therefore these two things let me adde. 1. Be not dismayed in thy selfe by thy small measure of knowledge, so long as there is soundnesse of minde in thee, which may be aswell in a little as much. The Lord wil require of thee according to that thou hast, and no more. Be faithfull in a little, and thou shalt be ruler over much. Excellent is that of our Saviour, *Iohn* 7. 17. If any man doe the will of the Father, he shall know of the doctrine, more and more: and If a man keepe my word, I will come unto him, and acquaint with him. Looke to thy obeying heart, and that hath a promise of knowing, yea and that experimentally, which is better than all rules or conjectures. Againe, if thy knowledge be sound, though weake, yet let this be no let of receiving the Supper: for that serves for the weake, both in knowledge and in all other gifts. Christ Iesus is given of the Father, to be unto thee wisedome aswell as righteousnesse: come to his Feast, and it is a good time to aske it; for him hath the Father sealed in the Sacrament to be thy Prophet, and hee will give thee of his fulnesse, even knowledge for knowledge, yea, richly, and without upbraiding. And for this grace of Sacramentall knowledge, thus much.

2 Caveats.

Iohn 6, 27.

Iames 1, 4.

Chap. V.

Of Sacramentall faith, and the triall of it.

Entrance.

I Take it for granted, that the wise Reader will remember that which was before said, that faith is not required as all other graces are, that is, onely for the better receiving of the Sacrament. But that it is above all other the most essentiall grace, and the immediate instrument of receiving that which the Sacrament exhibites: By how much the more diligence ought to be used by a Christian Communicant, that this grace be tried to be soundly wrought in him, and revived in the Sacrament. This caution being premised, I come to the matter it selfe.

Grounds of this point named.

For the better conceiving whereof, what this triall of faith in the Sacrament imports, I thinke it meete, by some steps to ground this point in the Readers minde, and to lay downe these three things: 1. That the Lord offers the good things which hee bestowes upon his

his faithfull ones, onely by and in the way of a promiſe, which faith laying hold upon in ſpeciall, takes the name from that promiſe; as Sacramentall faith is ſo called from a promiſe of a Sacrament. Secondly, that each particular promiſe dependsupon a formermaine promiſe; that is, the promiſes of Sanctification, upon the promiſe of Iuſtification, and the promiſes of more grace and growth upon the firſt promiſe of reconciliation, and ſpirituall or lively being in grace: ſo that he who would trie the latter, viz. a promiſe to grow by a Sacrament, muſt firſt trie his intereſt and part in the maine promiſe. Thirdly, that who ſo hath by ſound evidence proved his right to the firſt; may and ought with the more eaſe proove his right to the latter, faith in the latter depending upon experience of the former.

Touching the firſt of theſe three, viz. That God offers and conveighes all his goodneſſe by a promiſe alone (externally) conceive it by theſe few ſteps. Firſt, it being God our Father allſufficient with whom the ſoule is to trade for his graces (as Saint *Iames* ſaith, *Every good gift and giving commeth from the Father, who of his owne good will begat us*) wee muſt know, God is infinite, incomprehenſible. Needs then muſt it be that this infinite good conveigh himſelfe to a finite ſubject by ſuch a meane and way, as the poore weake carnall creature can reach it. For elſe what proportion is there betweene one and the other? How ſhall fleſh comprehend a Spirit? No more than a little childs ſhort arme can reach a thing farre beyond it. Therefore the Lord conveyes himſelfe to the poore ſoule, by an ordinance: which is ſuch a thing as conſiſts of a ſpirituall, and yet an externall or ſenſible nature. An ordinance is the ſubject by which God communicateth himſelfe and his goodneſſe, with a power of his Spirit to carry them to the ſoule: as by preaching of the Word to the eare, through the ſound of a mortall voyce: By prayer, conſiſting outwardly of ſentences and order: By the Sacrament alſo, ſtanding of outward weake Elements: The Lord carries to the ſoule by theſe, moſt inward and ſpirituall things. The 1. ground Heb. 4, 13. Step. 1. Iam. 1, 17.

Secondly, though an Ordinance have Gods good things conteined in it: yet ſtill there is a great gulfe ſet betweene us, our ſpirit and minde, and betweene the good of theſe Ordinances; for wee are blinde, and they are myſticall and heavenly. Wee may ſit and heare, and receive the Word, or the Sacrament, and yet wee may Step. 2

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be held off as it were at staves end from the good and life of an Ordinance. There must be a second meane to bring us and them together. This mean must be the flesh of the Lord Iesus in an ordinance. All Gods good things being first given to Christ our Head & Mediatour, that so by his flesh they might be conveied to us familiarly: needs it must be, that except Christ be in an Ordinance, as our Prophet, Priest, and King, that so by him they might be united to us, first, sensibly, after savingly: it can not be that any Ordinance can doe us good; we shall still be strangers to it, though our bodies and sences be never so neere it. For example, Prayer is an Ordinance, by which God imparts himselfe deepely to the soule: yet except the soule cast anchor upward by faith upon the flesh of our Advocate, giving strength and life to it; Prayer is but a morall devotion, & a meere shaddow in respect of uniting those good things to the soule. Likewise the Word of God preached, if it want the flesh of Christ our Prophet and Head: it will carry nothing, save by a bare sound into our eares: The words he speakes are life and spirit, and must be carried by the spirit of our flesh into us, or else not at all. And note this. The more of Christs flesh an Ordinance containes, the more it imparts Gods good things to the soule. And so the Sacrament of the Supper, consisting of the very materials of Christ, flesh and bloud, must needs be very powerfull meanes of grace to the soule: and must needes carrie the good things of Christ, both in point of satisfaction and of sanctification, pardon, and holinsse; into the soule in a more peculiar manner, as being the instruments of both.

1 ohn 6,63.

Step. 3. Thirdly, as Christ in an ordinance is the way of Gods conveying himselfe: So Christ is conveied in an ordinance by a promise, or else not at all. Take away Christ, and an ordinance is nothing: and even so, take away a promise, and Christ, in an ordinance is of no effect to thee: The ordinance is excellent because Christ is there: Howbeit thou art never the better for it, because thou wantst a promise, by which Christ conveies it to thee. So many ordinances as God grants thee, so many promises he makes to thee of blessing: one ordinance is not the better for the promise of another: Prayer cannot looke at the promise of hearing; nor hearing of a Sacrament, because each of these are severall meanes of conveying Gods good things unto thee. But each ordinance must have a speciall promise: Christ in it comes in and by the way and channell of a promise. The cause is plaine, because no ordinances can be savorie,

rie, except mixed with faith, and faith there cannot be, where there is no promise for it to worke upon.

The conclusion then of this first ground, is this, If God will give his graces to the soule, it must be by the meane of an Ordinance, of Christ in an Ordinance, and of a promise. A promise is the immediate way by which Christ in an Ordinance is made ours. As the promise is, so faith beares her name: faith in a promise of the Sacrament, is Sacramentall faith: and he that would try whether he gets by the Sacrament, must trie his Sacramentall faith. This for the first ground. Concluf. of a ground.

Ere I proceede, let this point teach us to mourne for the common sort of Christians, and Receivers of the Sacrament, of whom I may say, as those in the *Acts* said to *Paul* of the Spirit: *They never heard whether there were a Spirit or no.* So, these worshippers of God, and hangers upon Christ and his Ordinances, yet canot tell us, whether there be any promise or no, any faith in a promise or no. They keep their Church, and come to the Ordinances, pray, & receive, but the way of faith in the promise they have not known. To whom I say, save for fashion sake: What differs a Popish corrupted ordinance from a pure ordinance of God (I say, in respect of good to thee) yea what differs thy absence from thy presence, in this regard? Oh tremble at this, all ye that professe God, and yet know not a promise, nay, I say! Professe to beleeve and yet know not a promise. Was it ever heard that faith could subsist without a promise? Oh therefore I say to all such, judge what case ye are in: ye are without God in the world, and are still barren of all his good things, either of Reconciliation, or of Regeneration: your Baptisme, hearing and receiving are emptie, and never doe you good: For you never got any thing by a Promise: A Promise never wrought upon you any life of God, or growth in that life: yee never saw neede of Gods good things, never emptied your selves by selfe-deniall: If ye had, these would have presently brought ye to a promise to be sustained by, as the Woman of Samaria drew her neighbours to Christ. I conclude therefore, the faith which such pretend is an Idoll: a faith hanging upon the bare story of a God, a Creator, a Christ, a Redeemer, not in God; and such a faith is a meere hang-by and formall notion of a thing a far off: its a faith of the Church, a faith of contemplation, a faith not of adherence to a promise, but of meere heare say of things, which thou never, either feltest any neede of, or soughtest any part in. And therefore whosoever thou Vse of this ground. Act. 2.

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art whose faith is no other, know that thou liveſt a moſt wofull life, without any of Gods gracious influence, and when thou dieſt (except thou be changed) thou ſhalt die without comfort or hope. Therfore, to this thy hearesay of God & his good things, adde faith in a promiſe, and thou ſhalt enjoy God in an Ordinance, and by name in the Sacrament ſavingly, really, and comfortably. Oh! let all thy wearisome and miſpent former time, ſting thee for thy unprofitableneſſe, and now in time looke about thee.

The ſecond ground of this point.

I come to the ſecond ground. Every particular promiſe of good things from God, is planted in a generall and maine promiſe. So that he who would trie him ſelfe whether this or that good thing be his or no (as the gift of patience, right uſe of the croſſe, growing by the Sacrament, &c.) muſt firſt trie whether he be in the Covenant or no, which is the well-head of the reſt. For this one Covenant, to be our God reconciled, includes, yea, gives a being to all other promiſes that God in this or in that, will be our All-ſufficiency. True it is, each poore ſoule ſees not this. The reaſon is, becauſe they judge of the chiefe promiſe, according to the limit of their preſent feeling; that is, becauſe in the agony of their loden ſpirits, they feele moſt neede of Chriſt to eaſe their conſcience of guilt, and to ſettle peace, therefore they ſee it not to reach further than their preſent neede. Whereas Chriſt being ſuch a gift as either
1 Cor. 1, 13. is wholly denied, or wholly given, cannot be divided; but is by the ſoule (if ſhe knew it, and were not too narrow to containe it) received as he is given, all at once. Onely the ſoule retailes him in particular, as ſhe meetes with her needes of him; and then by recourſing to the maine promiſe, finds her right to all the reſt. As the ſmaller boates tied to the great ſhips, follow their motion, ſo is it here. At leaſure the ſoule comes to ſee her penny worths, which at the firſt appeared not: even as a purchaſe of worth, doth not all at once appeare to the buyers ſence, but at leaſure, as the commodities of it come to hand. Now when the ſoule comes to behold them, then ſhe ſees all couched in a generall gift of Chriſt made to be her peace and pardon. Secondly, the reaſon of this is, becauſe God is the God of order. He firſt ſets the ſoule out of the danger of *Adams* forfeiture of grace, becauſe the ſoule is not elſe capable of any good thing. Now in taking away this guilt hee aſſumes the ſoule againe into union and fellowſhip with him in all the good things which ſhe enjoyed before. When the gulfe is taken away which ſeparated the ſoule, then the way lieth open to the ſoule to recover all her

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priviledges in time past. Thirdly, this is true in respect of congruitie of providence: For having once granted a being to the creature of spirituall life, he doth therein binde himselfe to a supporting of that life; else hee should plucke downe that which he hath built, and undoe his owne worke. As *David* saith, *I am thine, Lord, save me.* I meane not that beleeving one promise should save us a labour in beleeving the rest: But become a good pledge of performing the rest. As all the promises of God in Christ, are yea, and Amen: so, all speciall ones are yea and Amen in the generall. *Hee that hath given his Sonne, how shall he not with him give us all things?* Psal. 119, 94. 2 Cor. 1, 20. Rom. 8, 32.

The use of which briefely is, to instruct and convince us of that horrible treason to Gods Alsufficient promise, which every one is guilty of, who will not cleave to God in his first and maine promise of mercy and redemption. Alas, what man is there who oft desires not to finde God good to him in the Sacrament, there to fill him with good things, seale up his pardon, purge out his corruption, and the like. But because hee seekes not to know God in his Covenant, how should his Seale doe him good? What is a Seale, save a relation to a former bargaine? If thou never straked hand with God for his Christ thy righteousnesse, how camest thou in for his wisedome, sanctification, and redemption? They belong not unto thee: either thou must have all Christ to set thee out of feare, or thou hast never a whit of his benefits. And to apply this to the present point, how shouldst thou come to God by speciall faith in the Sacrament, when thou wantest him in the chiefe faith of the first promise? Oh! thou cuttest off thy selfe, thou knowest not from what liberties, and mercies, when as thou art careless to be made sure of the maine. Thou shouldst dispute thus: The time will come, when I shall crouch to God for strength to beare the Crosse, to be afflicted in all my afflictions, to die willingly, &c. But then why doe not I the whilst make sure in the maine with the Lord, that hee might finish his owne worke and save me, because I am his? Doubtlesse if I dally with this, or goe upon false grounds, deceiving my selfe, the Lord will be guiltlesse in not regarding mee, because the time was when he cried out to my soule, Beleeve, robbe me not of my glory, distrust me not in my offer: But because thou wert deafe to my cry, so its just that I stoppe mine eares at thine; goe therefore and seeke releefe of thy idols of ease, selfe-love, and the world which thou preferredst before me. It is with thee as it was with Israel, *Iudg.* 1.21. The Lord had given them one promise for Vse of the second ground. Prov. 1, 24. Iudg. 1, 21.

for all, to drive out the Cananites; now becauſe they beleeved not the maine, therefore here one Cananitiſh city, there another prevailed, and became goades and prickes to them. And ſo, hence it is, that neither promiſe of Sacrament or of other Ordinances doe prevaile to purge out their luſts, but they remaine as thornes unto them, becauſe they never tooke paines to joyne iſſue with God in the truth of his Covenant to pardon them, and make them his beloved. Thus much for the ſecond ground, teaching, that the triall of ones ſpeciall faith, reſts in the triall of the maine.

Ground 3. The third ground iſſues from this ſecond, viz. That the triall of our firſt beleeving, may, and muſt make the other eaſie and familiar. Its our great ſinne if it be otherwiſe, For why? The Lord gives us aſſurance of the one in the other; yea, teaches us to argue from one to another without wavering, ſo farre as our weakeneſſe will permit. Excellent is that of *Paul, Rom.*5,10. *If when we were enemies, we were reconciled by his death, how much more being friends, ſhall we be ſaved by his life?* Marke his manner of ſpeech, How much more? If God made that eaſie to us, which ſeem'd impoſſible, how much more eaſie is that which is under a direct promiſe? If God had caſt us quite off being enemies, we had the mends in our owne hands, and could not complaine: But having his Word to make good our owne deſires, we have the Lord tied to us, and at a kind of advantage, (be it ſpoken with reverence) ſo that we cannot be defeated. Great is the oddes betweene being an enemy formerly, and being now reconciled. Hee that will releaſe a ſtranger from priſon, and pay an hundred pound for him; will (in reaſon) lend a friend twenty ſhillings. Such an argument is this here.

Rom. 5,10.

Vſe of the third ground. 1. Conviction. The uſe of the point is, firſt to condemne the practiſe of all ſuch, as having found the Lord above their expectation in the promiſe of reconciliation, yet dare not truſt him for ſome ſhreds (in compariſon) of bleſſings of leſſer nature, as to overcome their paſſions, revenge, worldlineſſe, &c. Oh! Thou art like *Ahaz* and his ſubjects, who would not tempt God in asking a ſigne, when as yet they beleeved not without it. The Prophet tels them: *Is it not enough that ye weary men, but ye muſt weary my God alſo?* Thou tireſt the Lord, when he ſeeth that none of his wayes will prevaile againſt thy infidelity. But ſtill thou art ever out and in with him (as *Ioabs* ſword that could not hold in his ſcabbard) and puts him to cry out, *Oh! Ephraim, oh, Iudah, What ſhall I doe, or how ſhall I intreate thee?* Is the worke of faith as farre off now as when thou firſt beleevedſt?

Eſay 7,12.

Verſe 13.

Hoſ. 6,4.

Oh!

Oh! weake (if not froward wretch) how long ſhall I ſuffer thee? As they in the wilderneſſe, whom no miracles, no providence could perſwade, but were as farre to ſeeke at the end of fortie yeares as the firſt day. Oh! the Lord loves when his Schollers are apt to learne, (eſpecially this leſſon of faith by many warnings;) and when our experience teacheth us to buy and ſell upon his word. But ſo ſeeme to truſt God with the foiling the enemies of the hills, and yet not to truſt him with thoſe in the vallies: to pretend that they doubt him not for heaven, but diſtruſt him for earthly bleſſings, ſurely it either juſtly calls thy firſt beleeving into ſuſpition; or elſe argues a careleſſe heart, not able to improove thy Talent of reconciliation, to warrant thy faith for a poore ſupply of this life. 1 King. 20. 23.

Secondly, it ſhould very much preſſe upon thoſe in ſpeciall, who are to receive the Supper (in which the Lord offers the increaſe of firſt graces received in Baptiſme) to trie their Sacramentall faith with all readineſſe of minde. Is it eaſier to doe by many degrees, than to beleeve the promiſe of mercy at firſt? And doth the Lord with farre greater eaſe (as I may ſay) beteame to the ſoule growing in faith, than breeding of it? Why then doe they who beleeve come to this triall with ſo much adoe, and bury the Talent of God unthankefully in the earth? As thoſe ſervants of *Naaman* told him, If the Prophet had bid thee doe ſome great thing, wouldſt thou not have done it? How much more then, when hee onely bids thee, *Waſh and be cleane*? So ſay I, put caſe the Lord required the greateſt worke of thee, would it not ſeeme ſmall in reſpect of the good of the Sacrament? How much more when he ſaith, Revive thy faith, in the promiſe of the Sacrament? If thou wert bidden to try what almes thou haſt given ſince thy laſt receiving, or what zeale thou haſt uttered againſt ſinne, &c. oh, how wouldeſt thou plod, and gather thy goodneſſe together? Now when the Lord ſaith, Revive the edge of thy faith once received, oft renewed, quicken it up in ſome Sacramentall promiſe or other, ere thou come to the Supper; loe, how hard a taske it ſeemes. Why? ſave that thoſe morall duties partly are from thy ſelfe, and are mixt with ſelfe-love: But the other is a meere divine grace without thee freely given, and relying barely upon the promiſe, and behold how tedious it is: whereas thou ſhouldeſt ſay, If I were found of God when I ſought him not, how much more eaſie will it be when I ſeeke him unfeignedly? If mercy were free, when I had no promiſe, *Vſe 2.* 2 King. 5. 6. Eſay 65. 1.

miſe, who ſhould doubt of the more aſſuredneſſe of it, when God hath tied himſelfe: Surely the very eaſe of it ſhould teach us to diſpute ſtrongly for our ſelves, the Lord teacheth us to argue for our ſelves: In other matters that ſerve for our owne ends wee can argue faſt enough; but in this, either God muſt put us to it, and ſhame us, or elſe we will loſe our benefit for lacke of pleading, and ſo, come to the Supper, with a dead or unrevived faith. May not the Lord repent him of all his coſt, when he ſees ſo ſmall profit? And thus much for this third ground.

The point it ſelfe.

Now having premiſed theſe things thus, let us apply them to the point in hand. The Queſtion then will be, how a Chriſtian may try his Sacramentall faith? I anſwer, by theſe two wayes. 1. When he can prove by good evidences, that he hath beleeved the promiſe of reconciliation already. Secondly, when he can revive his faith upon the promiſe of the Sacrament. Therefore of theſe two I will ſpeake a little, and ſo come to the uſe of the Chapter.

Two wayes of trying faith 1 Firſt, beleeving.

Queſtion. How may firſt beleeving be tried.

It will firſt be demanded, how a Chriſtian may finde and trie himſelfe to have beleeved ſavingly? To which I anſwer, this may be done ſundry wayes. 1. By the meane conducing (in the purpoſe of God) to beleeve. 2. The Object upon which the ſoule looketh, that it might beleeve. The 3. The Roote, out of which faith ſpringeth. 4. The Act it ſelfe of beleeving. 5. The ſcope and end which faith propounds to her ſelfe in beleeving. The 6. and laſt, The effects and properties aſcribed to faith. The order wherein I would lay downe theſe points, is this, 1. I would propound the truth of them. 2. Shew how the ſoule may trie it ſelfe about them. Which ere I enter upon, let the Reader (for avoiding of confuſion) take notice, that in the ſecond Chapter of this Treatiſe, under the head of aſſiſting grace, I named five trials which doe all agree with that which now I am to ſpeake of the triall of beleeving. Onely there neceſſitie lead me to ſpeake of the end of calling, here more ſpecially, I treate of ſaving faith: Let not any thinke that I make theſe two, diverſe: But let him borrow what light that point will affoord for the better conceiving of this; and ſo adde what this point affoords to that: knowing that the grace of faith is the upſhot of calling. This by the way.

Anſwer.

1 Poſition. The meane conducing to faith.

Now for the firſt Poſition. The meane conducting unto faith, is, the diſtinct underſtanding of the Doctrine of the ſatisfaction of Chriſt, both in life and death. It was the foundation of Election, *Ephe.* 1. 3. (not the cauſe) in which the Lord anſwered his owne

owne Iuſtice fully, to the end that hee might ſet open a doore of mercy to poore *Adams* loſt poſterity. Now, that which was a meane ordained by the Lord, for the declaring of his righteouſneſſe in ſaving, muſt be the meane alſo to conduct the ſoule to faſten upon the offer of God. For why? As nothing ſave a ranſome could ſtop the courſe of Iuſtice, or cauſe him to be reconciled with a ſinner: ſo, nothing can ſtop the feare of conſcience guiltie of wrath, nor warrant her, that ſhe may be reconciled to God, ſave this propitiation. Till the ſoule come to know, that anger is not in God; ſhe cannot thinke ſhe may dare come neere him; ſeeing ſhee knowes him to be a conſuming fire. Therefore, 2 *Cor.* 5. 20, 21. *Paul* grounds a feareful ſoule ſtrongly upon this bottome. Be reconciled to God (poore ſoule) For why? He hath made him to be ſinne that knew none (both by obaying and ſuffering) that we might be the righteouſneſſe of God in him. So ſaith *Elihu*; *Iob* 33.24. *Deliver him, for I have received a ranſome.*

Rom. 3. 25. Eſay 27. 4. 2 Cor. 5. 22. Iob 33. 24.

The triall then of faith by this Rule is this. Canſt thou ſay truely that in the conflict of thy ſoule with Gods anger for thy ſins, (thy long lyen in, deepely died ſinnes, both of omiſſion, commiſſion, mortall, ſpirituall, offences and revoults) thou haſt beheld the meane of grace, in the Alſufficient merit of Chriſt? Hath this ſtai'd thy heart, that God hath cut off his plea againſt thee, in giving his Son to ſatisfie? Canſt thou ſay, that thine high Prieſt hath brought thee to God, and cauſed thee to ſee his face with joy? Haſt thou ſent Satan to Chriſt, and told him, God cannot be ſatisfied, and yet angry ſtill? Haſt thou found ſtrong conſolation (in the purſuite of Satan) from this, that thou beholdeſt this citie of Refuge, the ſatisfaction of Chriſt as a ſure Sanctuary to reſcue thee from the avenger of bloud? Haſt thou dranke of this brooke (or well-ſpring) and lifted up thy head in hope of being accepted? Deny not thy ſelfe; if it hath been thus with thee, it is a good ſigne: I ſay, a good ſigne, if thou haſt any condition of faith, any feeling of thy burden, wrought in thee, and ſending thee to this meane. For why? By vertue of this price, the righteouſneſſe of wrath is turned into a righteouſneſſe of mercy; ſo that it is a meete and equall thing with God (having thus received a ranſome) to forgive; yea in Chriſt, God himſelfe was reconciling the world: and now hee doth declare his righteouſneſſe in juſtifying a ſinner through the faith of Ieſus: yea thou maiſt ſay with *David*, *Save me O Lord, according to thy righteouſneſſe*. See *Rom.* 5. 26. 2 *Cor.* 5. 17.

Triall by this. Heb. 10. 20. Pſal. 100. 7.

The second object.

Briefely for the second. The object of faith, which is the promise, which containes two things, either the good things offered in the promise of the hearty meaning and purpose of him that freely makes the promise. The good things offred in the promise, (pardon, peace, a purged conscience, life of grace, support in grace, the earnest penny of the Spirit, and the like) serve to draw the affections (which carrie the soule) unto God, and to dash out of countenance all false objects of gain, ease, pleasure, lusts, to draw the soule to God in desire, esteeme of mercy, and in hungring, mourning, and endeavouring after Christ. Secondly, the manner of offring these good things, being free, full, faithfull, entire, and simple, (exceeding desirous the soule should embrace them, sorry it should reject them, urging it to beleeve) serves to put it out of question, that the Lord meanes as he speakes: else needed hee not to have prevented us at all: but seeing even when wee were enemies, neither deserving, nor desiring any favour, yet the Lord out of the meere graciousnesse of his heart would needs bestow it upon us; therefore he would have us conclude, hee will not repent him of his freedome, if we come in to lay claime and plead this promise.

Rom. 5, ut supr.

Triall by this.

Try thy faith then by the promise, thus; first, whence came those dispositions of heart in thee, I meane those teares of thine, those desires, prayers, fastings, and diligent searching after grace? Came they from selfe-love, or from an heart of baseneſſe, bringing thy money and cost to God to buy mercy? If so, thou hast little to boast of: but if the good things of the promise wrought them in thee, if thou can say, that faith, and the preparations to faith proceeded from the promise: The good things offered therein, drew thee to God, as with cords. If thou canst say, that thy good affections could never purchase faith; rather that promise which bred faith, bred also those affections in thy soule, because thou saweſt God willing to save thee, therefore thou mourneſt after him, prayeſt unto him, and (as *Nineve*) couldst not give him over: the rising of the Sunne, caused this dawning of heart in thee, and these making towards grace, it is a good signe. Secondly, try thy selfe thus: If the freedome, fulneſſe, and strength of the promise, have truely wrought upon thee, then thy base conceits of the Majestie of God are vanish'd, I meane thy enmitie and hatefull spirit is gone. And whereas thou once couldst not thinke a good thought of him, but all thy thoughts framed him rather to be angry, envious, cruell, unbeteaming; now thou stoppeſt, and (as one better setled) beginſt

Ionas 3.9.

to

to say; oh my poore soule, who couldst never get out of thy slavery and slightnesse, thinke of the promise a little better? What wilt thou say if by all this offering, urging, expostulating, charging to be reconciled upon paine of hell, the Lord meanes thee well? Perhaps he may. If while hee seekes to save thee, thou devize how to get out from him; will it not be bitter at last? Thus weake hope breake the ice, and sets the soule forward. Then the Spirit of grace createth in thee both thoughts and affections of such strange goodnesse, bounty, long-suffering, free grace and compassion, that thy heart breakes into wondrings at him, and saying, *Who is a God like to our God, forgiving and passing by the sinnes of his people?* Who could finde his enemie at the vantage, and not destroy him? Therefore my soule is even carried into the streame of his grace, and perswaded to beleeve. I see the good will and meaning of his heart shining in his promise; and whereas it was wont to be a barren sound and emptie noise for me to heare a promise: now I see it as a vessell standing full and running over, yea, a streame to carry me in, with holy confidence, saying, If the strength of Israel can lie, if free grace, if faithfulnesse it selfe can shrinke backe and deny it selfe, I am content to perish. Thirdly, trie it thus; If a promise have beene thy Object, then thou confessest that the power it selfe to beleeve is in a promise as well as the motives to beleeve. The promise is the instrument of the Spirit to perswade: And as when the Lord made a promise to the Iewes that if they did come to the Temple to worship, hee would keepe their dwellings and goods safe the whil'st: Lo, this promise had in it such a power as held off all Robbers and enemies from attempting any pillage: they durst not, they could not; so much more in the promise to a loaden heart, there is alway the strength of God to effect that which he promiseth: and such a soule neede not stand out strangerlike and say, here is a sweet promise, if I could beleeve: But here is a promise strong and able to cause me to beleeve it: If in any measure these trials be in thee, they are all good signes. Mica 7. ult. 1 Sam. 24, 19.

Thirdly, trie thy faith by the roote of it, which root is selfe-deniall. All other graces seeme to have some inherencie, and being of their owne in the soule: onely faith is rooted in the overthrow of a mans selfe. This selfe is nothing else save the spirit of old *Adam*, resisting the Spirit of grace; and as wee see in defenced cities some of their Bulwarkes are out-workes and retrenchments, others are maine Fortes neere the walls, wherein their chiefe strength. Triall 3. By the roote of it.

consisteth: So here, selfe hath her out-workes, selfe-wealth, selfe-ease, credit and esteeme, learning, parts, experience. These are more easily cast downe, because Christ and they are of two severall kindes. Others are forts of greater consequence, in which the heart more trusts, as carnall reason, and the wisedome of the flesh, which
2 Cor. 10,5. *Paul* in 2 *Cor.* 10.5, calls high thoughts and strong imaginations of flesh, setting themselves up against the obedience of faith; so also Religious duties and performances, whether will-worships of Papists, or duties required, as Iewish righteousnesse by the Law, and all the devotions of carnal Protestants. To these I may adde the secret counterminings of the heart, mixing it selfe with the preparation to faith, and so destroying the worke of God, as selfe-mournings, desires, and use of meanes. Now of all these, the Scripture tels us, That if any will beleeve, he must denie himselfe, and be content to be stript of those, or else grace will not dwell in him.
Prov. 3,5. Trust not in thy own wisedom, but trust in the Lord, *Prov.* 3, 5. So
Phil. 3,9 *Paul, That I may be found, not having my own righteousnesse of the Law but of faith.* See how *Paul* opposes them. All the frame of creation, Redemption, yea, of the whole Word of God prooves it. God will
Esay 42,6. not give his glory to another. *Hee that boasteth, must boast of the Lord.* Two suites of apparell may as well agree with one body at once, as selfe and Christ (in equall termes) to a soule. The red earth had never had the breath of life put into it, if it had not beene a meere dead patient, and at Gods dispose to be as he would have it. The flesh of Christ had no subsisting in it selfe, save in the God-
Rom. 11,32. head: and what is else that of *Paul*, God shutting up all in disobedience, that he might have mercy upon all? Not of the willer or
Rom 9,16. the runner, but God, &c. The Doctrine of imputation, what doth it import, save that righteousnesse stands in counting that as ours, which is none of ours? What else is that of the Apostle, *Rom.* 11,6. *If of Workes, not of Grace; else Workes were no Workes: If of Grace, not*
Rom. 11,6. *of Workes: else Grace were no Grace.*
Triall by this. Try thy selfe then by this Rule, Dost thou observe this backebyas of corruption in thy soule, alway playing her parts, and resisting grace? Is this spirit of originall sinne as irkesome to thy spirit, as the most odious sinnes of swearing or theeft? Is it so much the more suspected, by how much the more fine spunne, and subtill, running in the streame of thy best Religion? Dost thou feele it in the worke of the Law, of the Gospell, of Sanctification, still resisting grace, and starting as much from the Word as the Sacrifice from the knife

of

of the Prieſt? Doſt thou wholly ſet thy ſelfe againſt it, both ſelfe on the right hand, deceiving thee with thine owne hopes and deſerts; and on the left ſcaring thee with feares of unworthineſſe? Art thou as well afraid of a white Divell, as a blacke, yea, more? Doſt thou tremble to thinke that ſelfe ſhould ſhare with God in thy converſion? Doſt thou chuſe rather to be as baſe as dung and dogges meate? yea, when thou haſt done all, doſt thou thinke thy ſelfe no neerer heaven thereby, than if thou wert a Publican? Doſt thou confeſſe that there is no bloud, no merit, no congruity in ſelfe, to purchaſe any dramme of grace? And that it is juſt with God rather to ſeeke himſelfe glory by abaſing all fleſh and carnall proppes, than to ſuffer ſelfe to perke above him, or mixe with him? Yea, canſt thou ſay, oh Lord! I chuſe to lie as the duſt under thy footſtoole, and to be at thy pleaſure, as a fatherleſſe Orphan, to doe with me what thou wilt: yea, when thou art under the deepeſt abaſement and ſelfe-deſertings, and without a ſubſiſting in thy ſelfe; Canſt thou ſay, Verily, gladly will I be under this buffeting, (though it be as a pricke in the fleſh) that Gods grace may be another ſelfe and a new principle of comfort to ſtay my ſelfe upon? Yea, in the want of carnall ſtay, I wait upon the promiſe to be my ſtay. If it be thus in any true meaſure in thee, it is a ſweet ſigne. 2 Cor. 12, 9.

I come to the fourth ground of trying faith, to wit, by the act of it. And that in two things; Firſt, in the naked and free conſent of the whole ſoule to the truth of God, which is, that he will eaſe the loaden ſoule, comfort the mourning, and ſatisfie them that hunger after righteouſneſſe. The Lord requires that the ſoule ſimply relie it ſelfe upon this bare Word of his, becauſe hee will performe it, without deſcanting this way or that againſt it. Secondly, in the relying upon the meere and free act of Gods not imputing ſinne, or imputing righteouſneſſe to the ſoule; yea, a righteouſneſſe inhering in another, and not in thy ſelfe. The Lords act of eſteeming and reckoning to the ſoule the righteouſneſſe of Chriſt, is as reall an act, as if he had infuſed a reall habite of it into the ſoule to dwell perſonally in it, as it dwelt in Chriſt, The fourth ground. The act of faith. Mat. 5. 4, 5, 6. Eſay 1. 16. Pſal. 32, 1.

Trie thy ſelfe then by this rule thus. Firſt, canſts thou ſay truely, that in the beleeving of Gods Promiſe thou didſt directly goe from a word, to a word without adding or mixing the ſlime of thy own conceits to defile the pureneſſe of it? Didſt thou with *Peter*, emptied of himſelfe, obey and ſay, *At thy Commandement Lord, I will let downe, though elſe I ſhould not?* (*Luke* 5. 5.) Canſt thou ſay, oh Lord, Triall by this. Luke 5, 5.

Lord, thou bidst a loaden wretch come unto thee to take ease: as if there were no more circumstance in it, than onely so: Lord, I have found my soule loden and pinch'd by thy Word, therefore I come to thee for ease; beleeving that seeing thy selfe art the Author of both words, therefore thou, who wouldst so really lode me, canst as truely ease mee? Canst thou say, Lord in thy words, is neither hooke nor crooke, and therefore as I seeke to adde nothing to it, so neither doe I detract, nor dare I, (Revelation, Chapter 22. verse 18.) but take thy truth as it is in Iesus, even truth it selfe subject to no exceptions or cavills of flesh? I enquire not why thou dost it, or why for mee, and not for many hundred thousands, that lie in their blindnesse still: Secrets are for thee: but revealed promises are for mee: and therefore to thee I leave the one, and clasp so much the more closely to the latter, by how much the former is more above me. If thou canst finde in thy heart thus freely to concurre with free grace, saying: Bee it to thy servant as thou hast spoken, I dare not despise thy Counsell for my salvation, or gainesay and give thee the lye, but put my seale to thy word that it is true: I say, againe, if in any true measure thou canst doe thus, it is a sure signe. And secondly, if the Act of God in heaven justifying a poore wretch, by his bare accompting him his righteousnesse, (when yet corruption abides in him exceedingly) yea his perfect righteousnesse: can so farre prevaile with thee as to say, O Lord, thy one witnesse and approbation of mee, is to my conscience, as a thousand, though I neither see thy face, nor can heare thy voyce; yet O Lord I accompt my selfe as thou esteemest me, even thy perfect righteousnesse in the midst of my greatest sinfulnesse: and all because thy accompt is a done deede: and my faith compts it done in earth, because it is done in heaven: I say, this act of thy faith is a good signe.

Rev. 22, 18. Ephes. 4, 21.

Luke 1. 38. Luke 7. 30, Iohn 3, 33.

The 5 ground The end.

The fifth ground is from the end of thy beleeving, and that is, that God may have the glory of his rich grace in saving a lost soule. The last and full end of God in thy pardon and salvation, is not, that thou mightst be happy, but that himselfe might be glorified. This the Lord so lookes at, that all other ends are but second hand ends unto him, although reall ends.

The triall of this.

Try thy selfe also in this. Hast thou sought the name of God (as cheefe) to be shrined and set up in the most inner man and secret of thy soule, above all thine owne ends? Hath the wisedome of his way of saving his elect entred into thy soule with admiration?

tion? Hath it more affected thy poore humbled ſoule, that God one day ſhall be admired in thee and them that beleeve, becauſe they obey'd the promiſe when they heard it: than that thou thy ſelfe ſhalt be admirable and glorious (for ſo thou ſhalt be) in that glory of his? Are all thy ſprings in him? All thy thoughts in him? thy delights, love, and affections in his moſt rich, wiſe and glorious grace in Chriſt? Is thy Spirit wholly drunke up in his wiſedome, as the Queene of *Sheba's* in *Salomons*? Couldſt thou chuſe rather to be cut off from God (if poſſible, which yet is not) rather than to rob him of his glory? And is it thy chiefe crowne to know thy glory and thy life to be hid with him in Chriſt? I confeſſe this is to fleſh and carnall reaſon, a riddle; therefore it is the Lord who hath revealed it for a ſpeciall good marke unto thee of ſound faith.

2 Theſ. 1.10.

1 King. 10.5. Rom. 9.5.

Col. 3.2.3.

Laſtly, among many other Properties of faith in the Scriptures, as that it is unfeigned, ſaving, &c. Theſe two are moſt uſuall. Firſt, Its called effectuall. Secondly, Precious. Try thy ſelfe then about theſe. Firſt, by the efficacy of thy faith. Faith is called effectuall for this cauſe, That it overcomes the world. It beares downe before it thoſe diſtempers which aſſaulted the ſoule under temptations and doubtings. Not that the ſoule is quite free: but as farre as it beleeves, ſo farre it drownes her diſtempers as in a Sea of forgetfulneſſe. Theſe are of many ſorts. Sometimes the ſoule was held under ſlaviſh bondage againſt the freedome of mercy, ſo that all promiſes ſeemed to be loſt upon her: Sometimes ſhe was pufft up with vaine preſumptuous hopes of a welfare without bottome. Sometime againe carnall ſence prevailed, bearing downe the promiſe with the unlikelihood, and contrariety to appearance: ſometime quarrelling with her ſelfe about the election of God, and caſting the blame of unprofitableneſſe and unbeleefe upon her not being chozen: otherwiſe objecting her corruption and body of death, and the members thereof unmortified: often carried to rebellion and fretting againſt God, feeling her ſelfe defeated of her hope. Againe, ſometimes alleadging the greatneſſe, continuance of her ſinnes, her adding of ſpirituall ſinnes againſt the Goſpell, to morrall againſt the Law: beſides, often oppreſſed with the ſence of an hard heart not able to mourne or repent: oftentimes concluding againſt her ſelfe, becauſe many beleeved long ſince ſhee beganne to be humbled: or becauſe not humbled ſufficiently, or fallen from ſome ſteppes of tenderneſſe and humbleneſſe formerly atteined: or becauſe, ſhee began no ſooner, with a thouſand

By the properties of 1 Effectuall. 1 Theſ. 1.3.

What diſtempers faith overcome.

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of the like diſtempers, ſome from melancholy, others from ignorance, or raſhneſſe. Now then try thy ſelfe: hath God wholeſomely held thee under theſe buffetings, to ſhew the endleſneſſe and the reſtleſneſſe of them, to the end thou mighteſt by the power of the promiſe, here looſe one, there another? Haſt thou beaten them downe as children with boughs beate downe Waſpes or Hornets flying in their faces? Haſt thou found the promiſe to allay thy horrors? and perfect love in God to baniſh theſe feares and enemies, ſo that as thoſe accuſers of the woman, *Ioh.* 8. one after another they vaniſh and yeeld to the truth? Doſt thou feele thy temptations to Atheiſme, to deny the Scriptures, to deſtroy thy ſelfe, to caſt off hearing and uſe of meanes, and to fall off as *Peters* Chaines when the Angell ſmote him on the ſide? And doſt thou with *Hanna* ſhake off ſadneſſe, by the voyce of *Eli*, the promiſe? Doſt thou grow wiſer, teachabler, more hopefull than before? It is a good ſigne. For thus *Abraham* looked at the promiſe, not at *Saras* wombe, nor the ſlaying of *Iſaac*: So *Caleb*, ſo others.

1 Iohn 4, 18. Iohn 8, 9.

1 Sam. 1, 12.

Num. 14, 9. Iudg. 13, 21.

Preciouſneſſe in 4. 2 Pet. 1. 2.

Secondly, is thy faith a precious faith? Then it is more unto thee than all other thy graces, as a Iewell is above any other wealth: Faith having ſetled that upon thee which no other grace could, doſt thou keepe it as preciouſly as ſuch a Iewell deſerveth? Doſt thou account of other graces, as they borrow light from this? It is well: But eſpecially try it by this: precious things will goe a great way. How farre hath thy faith gone with thee? Hath it waited upon thee in thy courſe, and ſhall it ſo doe, till it leave thee at heaven gates? Haſt thou lived by it as upon thy ſtocke, in bleſſings, croſſes, duties, liberties? Pretions thiugs will beare the triall, as gold and the like. Haſt thou beene much buſied in trying thy faith, willing to heare the worſt aſwell as the beſt, and to take nothing upon truſt? Precious things are of ſingular operation, as the ſpirits of wine, &c. Hath faith brought ſuch ſweetneſſe into thee, as makes the ſweete of luſt bitter? Hath it purged thy conſcience from ſtrong luſts? Hath it derived the power of Chriſt thy King into thee, to ſway thine heart, canſt thou ſay thou carrieſt Chriſt as coales in thy boſome? By theſe effects and properties and ſuch other, examine the truth and ſtampe of thy faith, and if they appeare in thee, come to the next point of Sacramentall triall with comfort. Thus much for the firſt triall of faith in the firſt promiſe.

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Second triall of faith by reviving it.

I come to the ſecond triall of reviving thy faith at the Sacrament. Now this faith differs not from the former in ſubſtance, but

but thus : it is a turning from the generall promiſe, to the particular promiſe of an ordinance, as the Supper. For the better direction of the reader, I will lay downe this duty by ſeverall ſteps, diſtinctly, firſt propounding the ground, then adding the triall.

For the firſt of theſe. I ſaid before, that each ordinance of God is a ſeverall channell to convey the Lords goodneſſe in Chriſt to the ſoule. Although there be ſundry ordinances, and ſundry manners of conveyance, yet one hinders not another, but each hath his ſpeciall grace under the chiefe, (which is the Preaching of the word) for the ſupply of ſeverall wants in the ſoule. The benefits of Chriſt are diſperſed diverſely in the ordinances, but ſtill Chriſt is one in all. 1 Steppe.

Try thy ſelfe then thus by the firſt rule. Doſt thou revive thy faith by turning the eye of thy minde carefully upon the ordinance, of the Sacrament, as the hand of God to ſettle the gift of Chriſt thy food and refreſhing upon thee? Doſt thou behold this ordinance! (ſo oft as it is offered) as a renued gift of God to the ſoule? as a marke of the wiſedome of God, plying thee with the Supper, as hee knowes thy dayly ſpirituall ebbings and decayes require, And doth the hearesay of each Sacrament turne the ſpirit of thy minde towards it as a ſolemne object, which may not be wanted? Doth it poſſeſſe thy thoughts and memory more than common objects and paſſages of this life: Do thy thoughts ſo mind it, heede it, doth thy memory ſo reteine it, as that it ſurvives other occaſionall matters, thy ſelfe longings while they be over, that this may poſſeſſe thy ſpirit? And doth thy preparation unto it cauſe all other things to lye by? It is a good ſigne of reviving. Triall by it.

Secondly, proceed to thy Affections. I noted in the former Treatiſe in the Chapter of the Supper, that the good things offered in the Supper are manifold. Looke backe and reade them. I ſpake alſo there of thoſe ends which the Lord gives them for, viz. That the ſoule may be healthy, growing, ſetled and fruitfull.

Try thy ſelfe alſo by this ground. Doth thy heart by the conſidering of all thoſe good things, revive and ſummon up all thy affections of love, joy, thankes, zeale, deſire after them? Doth not thy minde reſt in a bare view of them, till all the affections are up in Armes to covet them? And is it with thee as with a crazie diſeaſed man, comming into a Phyſitians cloſet, and there is ſhewed a boxe wherein his medicine lyes, which being applied will heale him? Doth not ſuch a man faſten his eyes upon that boxe? Will hee looke off? Is not that boxe precious to him for the medicines ſake? Trials by this

Doth

Doth he not ſtand upon thornes till it be taken out and put into his hand? Doth he not thinke each minute an houre? and doth hee take thought for the parting with his money to buy it? Even ſo here. Doſt thou digeſt the good things of the Supper, till thou have cauſed thy heart to conceive an heate of appetite and love of them? Doſt thou ponder them ſo as to leape for joy to thinke that thou ſhalt be healed there of pride, ſelfe, wrath: and filled with meekeneſſe, and heavenly minde, and gifts for thy place? It is a good ſigne, thou haſt revived thy faith for the Sacrament.

Math. 13,44.

3 Steppe.

Thirdly, the Lord offers the good things of the Supper in the like manner and with the ſame heart, wherewith he offered whole Chriſt in the firſt promiſe, and covenant of grace. He offers Chriſt thy food and reſtorative with as free, beteaming, honeſt and full an heart of love, as ever hee did the other. There is no oddes, except for the better: for here in this ordinance (above all other) the Lord ſeales up his gift to the ſoule; that is, conveies it with the beſt ſtrength he can.

Triall by it.

Try thy ſelfe then by this rule. Doſt thou revive and quicken the blunt edge of thy weake faith by this conſideration? Doſt thou beate out deadneſſe, benummedneſſe of faith, by this ground? Feeleſt thou as free and naked an aſſent of heart to this offer. Take, eate, drinke: as thou didſt to the firſt promiſe: Be eaſed. Take my yoake and my refreſhing to thy ſoule. Doſt thou charge upon thy ſelfe ſtrongly to reſiſt thy unbeleefe in the Sacrament hereby? Doſt thou urge it thus my ſoule, except the Lord ſhould meane as hee ſpeakes: hee ſhould doubly falſifie himſelfe? His Sacrament is a double ſtrength, there is both a covenant and a ſeale in it: therefore it is a double confirmation, or elſe a double deceit. Oh! dareſt thou thinke the Lord can lie in that wherein he ſeekes thy double aſſiſtance? If thou dare not, then let faith here double her ſtrength and edge. If the ſtrength of man be but weakeneſſe to Gods, then what muſt this weakeneſſe be? how ſhould weakeneſſe it ſelfe gather life and ſpirit from it? If thou canſt thus revive thy dead faith at the Supper, it is a good ſigne.

Luke 22,19. 20.

Mat. 11,29.

Heb. 6,18.

1 Cor. 1. 25.

4 Steppe.

Fourthly, (and eſpecially) I told thee before, that each ordinance hath his ſpeciall promiſes annexed to it, as prayer and faſting, thankeſgiving, &c. As that one of theſe ſhall caſt out Divels, which elſe wil not goe out. And that he who prayſeth God, glorifies him: So the Supper hath ſpeciall promiſes. Take, eate, this is my body, Drinke, this is my bloud of the new Teſtament. Both are given, and

Mat. 17,21.

Pſal. 50. ult.

ſhed

shed for you. My flesh is meate indeede, and my bloud drinke indeede. He that eateth my flesh hath eternall life: shall not die: shall be satisfied: shall not hunger nor thirst any more, with many others. Luke 22.18. Iohn 6,55.

Trie thy selfe (above all) by this ground. Doth this promise really present the truth of God in speciall to thy soule? There are thousands of Receivers in the Church of God. But doth this promise speake in speciall to thee, as if there were no more Receivers save thy selfe? Is the promise of thy soule such a security as a specialty is from an able debtor, for the paying of a great debt? So that doe thou but sue the bond, and the law will restore thy debt: Is it so here? Thy name is not written in the Scripture, yet the promise assisted by the Spirit of Christ, layes the grace of the Sacrament as it were in thy lap (as *Boaz* did the Barley into the lappe of *Ruth*:) so that the Lord speakes by it in thy eare thus, Take it, drinke it. It is a sweete signe. Againe, doth the power, yea the omnipotency of God shine in the promise to thee, so that whereas thou doubtest how Christ can be in heaven bodily, and yet in the Supper Spiritually, thou wondrest how he should be in thousands of communicants at once, and how poore elements should be one with him, to convey him to thee: yet the power of a promise can effect this? Dost thou see that all the attributes of God attend his love, least thy soule should be frustrate? It is a good signe. Againe, doth the promise settle and beare down the feare and bondage of thy heart, arising from thy present sence of unworthinesse, darkenesse, and deadnesse? Doth it worke thy spirit to a holding fast of Christ, although unbeleefe would stave him off? And wheras that wold give God the lie ten times, during the space of one Sacrament, yet doth he promise, still hold thee close to him, till he answer thee: so that as that poore dogge, *Matth.* 15. rather than the Lord Iesus shall send thee away empty, scraps and crummes shall serve thy turne? Canst thou feele such succour from a promise (notwithstanding thy formality and flatnesse were great before) and thy experience of fruit by former Sacraments be small? Dost thou thus strive in hope against hope, and fight for life against thy base Spirit? These are all good signes of faith revived for the Supper. Triall by it. Ruth 3,15. 2 Cor. 2,5. Matth. 15,27.

Fiftly, try thy selfe by the testimony of a good conscience. That will appeare by this. It dares not equivocate and dally with God, by serving him very studiously in one part of thy christian course, but forsaking him in many: but say thou with *Paul*, I have exercised 5 Steppe. Act. 23.1.

sed my selfe in all good conscience continually.

Triall by it: Try thy selfe then by this rule, thus. Canst thou say (as oft as thou art going to the Sacrament) Oh Lord, I make a shew of very solemne preparing my selfe and trying my faith, when I goe to thy table. But if it were onely my practise now at this time, and at no other, I should go and come from thee with a sad heart. No Lord,

Gal. 2. 20. I blesse thy name, I doe live by faith daily: I can say with *Paul*, The life I live is by faith in the Sonne of God, I appeale to thee who knowest, that if I goe to heare the word, I mixe it with faith; if I pray I looke to my Advocate; if I have a Crosse, I live in faith

Heb. 4. 2. in Christ for strength, selfedeniall and patience to support mee; if I prosper, I beleeve all is pure to the pure, and given me in mercy; and in this faith thus trained and set on worke, I humbly come to the Sacrament, looking that as in other parts of life, and of wor-

1 Sam. 7. 12. ship, the Lord hath beene with me, so he will not leave me to my selfe in this. Tell mee, canst thou say thus in truth, be it never so poorely? It is a sweete signe of a revived faith.

6 Steppe. Sixtly, try thy selfe by thy Sacramentall experience. The Sacrament being one meane of a Christians food and growth, it becomes every one, having communicated, not by and by to vomit up his morsels, but to digest the bread of life till he find it his owne, bloud of his veines, flesh of his flesh and bone of his bone. By this meanes, every ordinance dwelling in the soule, will adde nourishment to it and better it dayly: which could not be, if it be forgotten as fast as it is enjoyed.

Triall by it. Let thy triall from hence be this: Dost thou dayly quicken up thy selfe at each Sacrament, in the memory and experience of former fruit received? especially, when thou hast found it sweetest unto thee at any season, when thou hast felt thy selfe most emptied in thee; faith most cleare and sensible, thy soule freest from earth and sensuality, and so of the rest: hast thou kept this experience by thee, as a child holds a sweete thing in the palate as loth to forgo it? Dost thou by this triall goe to the Sacrament afterward with more hope and expectation of the like? Or, if thou have found the contrary, that thou hast had but a dead Sacrament of it, what dost thou? Post it over and forget it, hoping it will be better? Or dost thou record it often, and use it as a spurre of greater care and serious dealing with God next time, being afraid to tempt him: and yet loath to forsake him although he should hold thee off still? If

2 Cor. 12. 8. thou canst thus revive thy faith by thy experience, it is a good signe,

Seventh-

Seventhly, Gods people ſo oft as they draw neere to him in duties, dare not ruſh upon him, but firſt humble themſelves in duſt and aſhes, as moſt baſe wormes and corruption. Then they pray for aſſiſtance in the ordinance, meditate and conferre about the right doing, and the fruit of it. Trie thy ſelfe then by this. When thou goeſt to the Supper, doſt thou ſwell in the conceit of thy former ſtrong faith? Doſt thou ruſh upon God without prayer, or meditation? Or rather doſt thou jogge the arme of the Spirit (as the clapper ſhakes the corne into the Milſtone) that it may let fall the benefits of Chriſt out of the Sacrament into thy ſoule? That thou maiſt come to receive with better ſavour and ſtrength than thine owne? Doſt thou begge with the Apoſtles, Lord revive my faith? Lord make it a ſweete exceeding day: Lord, let not the meeting of profane blind receivers defile me! Let the fellowſhip of thine Angels and my brethren refreſh me! give me that I come for Lord, and deceive me not? Dareſt thou not through eaſe and ſloath neglect the ſanctifying of one ordinance by another? Doſt thou engrave the promiſe thus in thy heart, and blow up the poore ſparkle within thee? It is a good ſigne. 7 Steppe. Gene. 18, 27. Triall. Luke 17, 5.

Laſtly, try thy ſelfe thus: Doſt thou hold and cloſe with this faith of thine, thus revived, till thou appeare before the Lord in his ordinance? Suffereſt thou not Sathan to come betweene thee and home, the cup and the lip, to rob thee of thy wedding garment: but doſt thou claſpe it unto thee, that it may not fall off, till it have poſſeſſed thee with the gaine thou cameſt for? Doſt thou lay in to day, now for the bread of the day? And each Sacrament doſt thou ſay, *Chriſt Ieſus, yeſterday, to day, and the ſame for ever*? Its a ſigne of faith quickned in thee. So come and proſper. So much for the latter triall. 8 Steppe. Heb. 13. 8.

I conclude the Chapter with ſome uſe. And becauſe the whole is one uſe of triall (which is the ſcope) the ſhorter uſe ſhall ſerve. I will not trouble the Reader with former uſes: as to mourne for the wofull faith of ordinary receivers: or, reproofe of Gods owne, for counting this triall tedious, which God hath made a ſweete yoake to his: I will partly warne, partly exhort, partly comfort the good Receivers, and ſo end. Firſt then I warne them that they ſlight not this duty, reſt not in former faith, thinking the Lord tied to their girdles: Tempt him not to alter his courſe by your ſloth: but hold on ſtill triall of faith. Remember its the chiefe Sactamentall grace of all the reſt; All other without this, are fruitleſſe or counter- *Concluſion.* *Vſe 1. Admonition*

counterfeit. This must give both being and lustre to all. Bring this and feare not. The Divell will fight against this as the King of all: if he can wrest this away, he cares for no more, because upon this hinge the doore turnes, I meane the joy of well, or sorrow of ill receiving hangs upon it.

Vse 2. Exhortation. Branch 1. Exod. 12, 21, 22. Secondly, be exhorted to bring this faith, 1. Dare not venture without it. Faith in the Supper answers the act of sprinkling the posts of the Israelites doores, when they first eate the Passeover. Tell me, Durst any Iew not sprinkle his owne doore with bloud? Durst hee not as well omit the Sacrament? Did he not feare the destroying Angell in case of neglecting it? Was not the promise of passing them over (when all Egypts first borne were slaine) in the doing of it? Therefore as thou wouldest shunne danger of greater nature, looke to it. Remember that faith doth set thee as those Lamps under the oyle, dropping into thee from the promises of the Sacrament. *Branch 2.* 2. Again, try thy faith, first in the maine promise. If thou finde thou wantest it, desist for a time. Come not in thy base unbeleefe: rather make use of what I have said about faith, and blesse God, that by such an occasion thou maist store thy selfe with it for hereafter, and art now convinced of thy want. Perhaps thou never hadst knowne it, save by such an occasion: therefore ply it hard, while season lasteth. But if thou have got it, yet neglect not to consider Gods worke in thy conversion, blesse him that thou canst proove by what meane thou camest by it, what a promise is, what the roote of faith is, what the act, effects of it are: confessing it *Branch 3.* were hard for thee now to begin, or to be without it. 3. Revive it also as oft as thou commest; musing of these last trials, or some of them, and linne not till thou finde them in thee more or lesse, that so the Sacrament may light upon thee as dew upon dry ground, and thou maist count the approach of the Supper, joyfull newes, above the joy of a feast or banquet.

Vse 3. Admonition Lastly, let it be consolation to all poore beleevers. The best will soonest complaine. Oh! saith one, Here be so many Rules, that I am confounded to thinke of my selfe, or to try my faith by them! But I answer. Proove but a droppe or dramme of faith unfeigned, precious and effectuall, and the Lord and thou shall not differ about measure. Be sure thou have any, and then know the Supper is an ordinance to make weake ones strong, not onely (nor cheefely) to *Objections removed.* make strong ones stronger. Touching the objection of the weake, I have spoken in the Chapter of the triall of our estate. To adde a word

word more, another objection is, I canot find the promise so powerfullas to overpower and perswade me to beleeve with full streame of heart. I answer, I grant that oft the phrases and similitudes of Scripture imply, That faith is a sensible thing, and a conviction of heart: So its called, *Ioh.* 16.9. Its called the rayning downe of righteousnesse: The receiving of Christ: The buying of the Pearle: The running into the streame, *Esay* 55,6. and the like, as drawing neere to God, comming to God: Howbeit we must know the spirituall sense of these phrases imports not alway a reflexe, sight and knowledge that we have it, and much lesse ought we to stumble at such phrases as imply the measure of faith, as to be carried with full saile: To rejoyce with joy unspeakeable, &c. Onely let a poore soule beware of resting in any measure, till he have attained faith with power and feeling: (which is a stranger in these dayes.) But to hasten; this I adde, Many talke of the overpowring of the heart, who know not what it meanes: it is not the measure of full assurance, but the true drawing of the soule from Idols to the living God. Therefore poore soule dismay not thy selfe: perhaps thou seest not full light of beleeving, nor the whole breadth and length of it as yet, nor yet what the Lord meanes to settle upon thee: Thou art as one that dreameth: yet God was at worke to deliver Israel, when they were as they that dreamed. Long anguish caused them to heare of a Saviour, as one that was farre off: yet hee was neare. Give not the Lord over, but even in the darkest bondage, cleave to the meanes, seeke the Lord, and leave the successe to him, be not taken off from hope by any feare within or without. Reade *Acts* 12. *Peter* in his sleepe thought hee saw but a vision of deliverance: yet the Lord was at worke even then: He came not at first clearely to consider the matter. But what did he? Surely he did as he was bidden, even in his dreame: he arose, shooke of his chaines, put on cloake and sandales, followed the Angell through yron doores and gates: and at last, when he was past danger, the Angell departing, he understood all the businesse. So perhaps the Lord will doe by thee. When all Angels and proppes are gone, and thou left to the bare promise, stript of other helpes, thou shalt be as glad to cling to the Lord in it, as ever thou wert backward to it? But in the meane time, be doing as thou art bidden, and obey, and thou shalt one day see light. Receive the Sacrament with weake faith (for so God bids thee) and more shall be given thee. And so I shut up this weighty triall of Sacramentall faith.

Answer. First, by a Concession.

Secondly, Solution.

Heb. 10. 22.

Psal. 126. 1.

Exod. 6. 9.

Act. 12, 7, 8.

Verse 8. 9.

Chap. VI.

Of the triall of repentance at the Sacrament.

Entry upon repentance. Caveat 1.

I Muſt in the entry upon this point, advertiſe the Reader of ſome generalls, which may make for the better conceaving of the ſcope of the whole Chapter. Firſt, let him remember that which was before ſaid, That in preſſing the triall of repentance, I doe not meane that repentance concurres to the act of receiving ſo properly as faith: But in a ſecond reſpect, as affording a ſweet witneſſ to the truth of faith already ſhaped in the ſoule: as alſo to honour the pureneſſe of the ordinance with ſutable pureneſſe of conſcience and courſe. The ſecond thing I would have noted is: That although in this triall of repentance, it is to be ſuppoſed that each receiver of the Seale, muſt firſt be in covenant, that is, have his heart renued: and in that reſpect that whole labour might be ſpared, how the ſubſtance of repentance may be tried: yet, conſidering that it is not alway with receivers as it ought to be, but many ſtill will come without it. Therefore as I have done already in the point of faith, to ſhew the true forme and being of it, ere I came to handle the renewing of it at the Supper: So here I will doe for the grace of repentance. The rather leaſt any ſhould alledge his ignorance what it is, or wherein it ſtandeth: yet I will be ſhort, becauſe I have elſewhere handled it largely, viz. in the third part of my Catechiſme, in the two firſt Articles. The third thing I note is, That our ſpeciall and maine inquiry ſhall be (in this triall) about daily exerciſe and renued practiſe of repentance at the Sacrament, and not onely as repentance is taken for ſome penitent affection occaſioned: but as it is taken for that walking with God which conſiſts in the duties of mortified and quickned obedience to God and men: and that either in an ordinary courſe of innocency, or in the caſe of ſome ſpeciall revolt.

The ſecond.

The third.

Grounds of the point, firſt Scripture.

Before I handle the triall of either the ſubſtance or the practiſe hereof, I will ground the neceſſitie of this triall both in Scripture and reaſons. For the former whereof: Firſt, the Analogy of the old Paſſeover will prove it: wherein ſundry charges were given which typifie repentance, and that in each part of it. As we know the ſorrow and irking of heart, and mourning bitterly for ſinne committed, was urged under the ceremony of ſowre hearbes: not onely to

Exod. 12, 8.

ſhew

ſhew what it coſt the Lord Ieſus ere he could ſatisfie: But to ſhew what they are who come to the Sacrament, even ſuch as peirced him by their ſinnes, and therefore ought to come in bitterneſſe to the ſignes of his body and bloud, and eate this ſweete meate with ſowre ſawce. So alſo the Lord required a ſeparation from the filthineſſe of the heathen, when they came to eate the Paſcall Lambe, *Ezra* 6.21: yea from all legall pollution, *Num.* 9.6. which as it concerned the Iewes alway in any offering or worſhip, ſo eſpecially at the Paſſeover. And the Apoſtle, 1 *Cor.* 5.7. urgeth one other ſolemne ceremony of caſting out leaven. He that kept in his houſe any leaven at that time, more or leſſe, was to be cut off. Now leaſt we ſhould thinke this to have loſt his force under the Goſpell, hee ſaith, Purge out therefore all ſowre leaven (meaning their Communion with that inceſtuous man, which ſowred their holy aſſemblies) that yee may be a cleane lumpe, even as ye are unleavened. And why? For Chriſt is our Paſſeover ſacrificed for us: therefore let us eate him with ſincerity and repentance. And the weaning and abſtinencie of the poore lambe from the damme foure dayes before, typified no leſſe than ſeparation of ſuch as worſhip God thus, from the love of their ſweet luſts and liberties, that they might be free for the Lord: and when the Apoſtle urges the *Corinthians* to examine themſelves: what entends hee ſave that having defiled themſelves by their love feaſts, they would ſearch and caſt out that ſinne, ere they came to the Sacrament.

Zach. 12,10. Ezra 6.21. Num. 9,6. 1 Cor. 5,7. Exod. 12.4. 1 Cor. 11,28.

Now for Reaſons. Firſt, every ordinance requires repentance leaſt the ordinance be defiled. 1 *Tit.* 1.15. To the pure, all things (not onely meates) are pure: But to the impure, all things (both bleſſings, croſſes, and ordinances) are defiled. The ſin of man can put no defilement into the things themſelves, but it makes them ſo to the ſinners that uſe them. It is a rule concerning both Miniſter and people, Be yee holy, that beare the veſſels of the Lord. And, I will compaſſe the Altar with waſhen hands. And the prayers of them that turne their eares from the word, are abominable. S. *Paul* requires us to lift up pure hands without wrath and doubting. And S. *Peter* bids them that would heare to grow thereby, to cleanſe all ſuperfluities away. Secondly, no man can comfort his own heart that he hath ſaving faith except he have repentance. *Act.* 3.26. *Act.* 15.15 But true repentance argues faith, becauſe it onely purifies the heart. True faith workes by love, and the end of the commandement is love: from whence? from a pure heart, and whence is that? from faith unfaigned. See *Gal.* 5,6. *Act.* 24.16. 2 *Cor.* 5.17. Thirdly, the

Secondly, frō Reaſons. I.

Eſay 52.11. Pſal. 26,6. Prov. 28,9. 1 Tim. 2,8. 1 Pet. 2,1,2. *Reaſon* 2. 1 Tim, 1,5. *Reaſon* 3. Levit. 10 3.

Lord will be honoured in all that draw neare to him. None can honour the Lord in their worship, save the holy and repentant. Those that presume otherwise, the Lord will be honoured in their destruction. Lastly, holinesse affords sweet confidence to the soule that it shall be welcome to God. None shall ever see his glory without it, therfore none should behold him in his beauty of holinesse, or in his ordinances without it. Be ye holy, because I am holy. These few may serve.

Reason 4.
Heb. 12. 14.
1 Pet. 1. 16.

Trialls of repentance.
1 By the substance.
Tit. 3. 5.

But I hasten to the triall of it. And first (very briefely) of the substance of it wrought in the soule. This may be tried by the roote of it. No repentance can subsist without an inward principle: That is, the spirit of renovation wrought by the Word and Baptisme, putting into the soule a seede of God, and the Image of God as far as in these suburbes of heaven, I meane in the militant Church, may be obteined. Now for the opening this to the Reader, let him in a few points conceave and try himselfe.

In sundry particulars.
1. The mother of it.

First, in the mother and nurse of it: That is, faith, shedding the love of God, *Rom.* 5, 5. into the soule, being of it selfe destitute of all such list, abilitie, life or savour. The Lord in reconciliation, by faith becomes our sanctification. God having freed us from our old yoake, will put upon us a new most willingly, which eases our heavie hearts, and pacifies the conscience, sets the minde in frame, and shewes us Christ in his true and lively colours; not a Christ of looseEphes. 3, 18. nesse, but as the truth is in Iesus. That having the root of his love set in our hearts, we may conteine his sweetnesse, and it may set us on
2 Cor. 5, 9. worke, yea constreine us to do the like to him. Oh! How should this try us? What is our repentance? Is it a cutting off some shreds of evill, or a pang of good devotion now and then in tempest, thunder and lightning, in our passion of feare, or when God pleases us. Or is it an inward workeman at the root of our hearts, and doth it enProv. 6, 27. graft and inoculate us into his stocke? Doth it as a corner stone hold in and encompasse us, that we can more forbid fire in our bosome to burne us, than the love of God to compell us to love him and turne our heart to him? It is a goood signe.

2. By the matter.
Act. 26. 18.

Secondly, try it in the materiall of repentance. Its a conversion or turning home to God frō our Idols: a setting of our face backward from evill, and our backes forward to goodnesse: and that in a contrariety. As if a foole going on pilgrimage to Rome, and her Idols, should there be smitten, and turned home (with *Naaman*) to the true worship of the living God. This triall will search also, for the repentance of most is no such turne. Men have rectified thoughts (some-

(ſometime) of a good courſe, and their ſinnes irke them, and tire them, and cauſe them to eaſe themſelves by complaints, and turne aſide from them in their accuſing moode: But it is with them as it is with Sea-men, who can hold their courſe as well when they coaſt about, as when the winde is on their backes. So doe theſe: their luſts keepe ſtill in their ſpirit, though they keep them out of ſight as *David* did *Abſolon*, forbidding him his preſence, when yet his heart was with him. But theſe luſts will come againe as *Abſolon*, and that with more violence and ſway, afterward, becauſe the heart is not turned from them, and ſet in a contrarietie. Hatred is not become love, nor love hatred, outſide is not inſide, and inſide outſide: Still old love abides, and the falling out of old friendly luſts, prooves a renewing of love. A bad ſigne. 2 Sam. 14, 24.

Thirdly, try it by the inward forme and nature of renovation, which is the worke of the Spirit infuſing the habit of Gods holineſſe into the ſoule; and letting in the efficacy of his power into the ſame, to forme it to a new creature in righteouſneſſe, and according to the Image of the Creator. Its the ſecond breathing of the Lord the breath of life, not to be a living ſoule, but a quickned ſpirit. Try thy ſelfe hereby: if repentance be in thee, then the Lord Chriſt is in thee, and ſtampes thee for his owne, ſets his ſuperſcription upon thee as upon his coine: cauſes thee to be like himſelfe, and endues thee with his owne ſavour and qualities, purgeth thy old caske, and ſweetens thee with new liquor: Now pureneſſe, innocency, faithfulneſſe, thankefulneſſe, ſoberneſſe and contempt of the world, with deniall of thy ſelf, are powred into thee. If then thou finde no preſence or operation of new ſavour, inſtinct, appetite and affections to be wrought, but old *Adam* ſtill as hee was wont, as ſenſuall, carnall, proud, ſelfeloving, thou haſt no repentance. 3. By the forme. Ephe. 4. 22. 1 Cor. 15. 47. Ier. 31. 33.

Fourthly, try it by the parts of renewing, quickning, & killing. By quickning, I meane that power of Chriſt his righteouſnes and reſurrection, not onely in a dead habit, but in a revived power: whereby thy dead ſpirit to the matters of God is ſtirred & changed to a lively life of grace, We doe not ſay that a man is alive to his trade and buſineſſe, when he lies on his deathbed: though he live, yet hee is not lively, unwearied, active and cheerefull to it. Againe, by killing, I meane, that other part of the Spirit of Chriſts croſſe and grave, which deſtroyes that old life and vigor of ſinne, that rankeneſſe, jollitie, and crowne of pride which was in corruption: For, 4. By the parts. 1. Quickning. Rom. 6, 8, 9. 10. Rom. 8. 11. 2. Killing. Rom. 6, 6. 7. Rom. 8, 10.

though ſinne be call'd but a privation; yet by the law it conceaves a kinde of being, and becomes living, turbulent, rebellious, and venemous in the ſoule, till the power of the law of Chriſt doe ſuppreſſe this ſtrong man and ſpoile him, and tumbles him into the grave of Chriſt, that he may lie and putrifie there. This is an excellent triall, when a man can ſay, I was once dead to goodneſſe, without the Goſpell: but now I am lively to it: and I was alive to ſinne, and where I would be, but now dead to it, as a woman to a dead husband, as *Abigail* to dead *Nabal*. A living death, and a dying life is in my ſoule, and a ſtirring ſpirit in both; My owne dead and liuing ſpirit is gone, and Chriſts both dead and living ſpirit is come in place, and in both my heart is ſtirring, and on wing, neither flat in mortifying evill, nor unoccupied in good, but to both ſet at liberty. I ſay this is good.

Rom. 7, 9.

1 Sam. 25. end

5. By the Extent.

Fiftly, try it by the extent both in part and degrees. If it be found renewing, it will be both univerſall, and encreaſing. In the firſt reſpect it is like Leaven, which being hid in three peckes of meale, leavenes all, and ſowres all: So doth this Leaven of renewing, it ſeaſons and ſweetens all the parts; the underſtanding, judgement, and memory: The will and choice thereof, the paſſions, the ſpirit and conſcience, the appetite of nature, the ſences, and the members. Though it be weake in all, yet it is entire and through all, body, ſoule, and ſpirit. And it is encreaſing in all, for life is growing as life is decaying: Try thy ſelfe by this alſo. For it is with moſt of us as with one that is in debt, who perhaps would ſell off ſome peeces of his land lying out of the way and leſſe looked at. But as for his faire lands of inheritance, which lie cloſe and about his Mannor, he wil not deface them, nor ſell them for any price. So it is with moſt men: Their renewing ſtands in ſome outſides, they can tip their tongues, or colour their braines, and command their ſences; but when Gods Image muſt be in the inner man alſo, they will none of that: Their ſpirit muſt ſtill run it owne ſtreame, to die for it. And ſo for their growth: many have ſome violent offers of goodneſſe, as mercy, zeale and religion: but alas! All they doe, addes no one cubite to their former ſtature, they keepe not the good they had, much leſſe put it to advantage, growing to more ſweetneſſe and eaſe by experience, or cleaving to God with fuller purpoſe of heart, when they ſee the moſt to warpe. This is a bad: but the contrary a good marke,

Mat. 13, 33.

Rom. 12, 2.

2 Iohn 8.

Act. 11. 23.

6. By the combate.

Sixtly, by the combate of the Spirit within it ſelfe. For becauſe

we

we live here to be conformed to our head Christ, therefore wee cannot be wholly spirituall and mortified, but we abide in part renewed, in part old: (not because Christ cannot make us better, but because we are not capable of perfection till we live by sence.) Therefore grace will worke a perpetuall sence of strife in our soules against the law of sinne in our members. Not onely a desire to be with our head in fulnesse of glory: But the whiles to grone and sigh under our burden; till every drop of bloud thereof be spent: especially to warre against our strong, personall, beloved lusts which fight in us; till the house of *Saul* be downe, and the house of *David* be up. We shall feele this combat in us, as *Rebecca* felt in her wombe by her twins: Till the Lord answer us, The elder shall serve the younger. Try then thy selfe herein: if this strife be held up in thee by the Spirit, not in thy judgement onely against thy ill will and lusts: But in the very same part of thee, in which corruption fights: judgement against judgement; will against will, affections against affections, conscience against conscience, grace against grace, it is a good signe. But if sinne rule, and there be not scepter against scepter, if there be much foyling, many falls, few or no resistance, but rather willing slavery and bondage both by sinne, and to it, it is a poore signe. And this is all I will say of a mans trying the roote of renovation in himselfe: Perhaps the view of these may doe some good to comfort an heart that can find them, or admonish such as are decaied: or scare such from the Sacrament as never had them. But I hasten to that which more nearely concernes Sacramentall repentance, which is the practise of repentance.

1 Cor. 13, end

Psal. 137, 2. Rom. 8, 23. 2 Cor. 5, 2.

Gen. 25. 22.

Concerning which I will devide my selfe into these two maine heads. First, The practise of it in an usuall course of Christianity. Secondly, in our revolts. And my method shall be this. First, to lay downe the will of God about them both, and in what paticulars they stand. Secondly, in the use of the doctrine, to presse the triall of them at the Sacrament with a revived affection. For the former then, the usuall practise of repentance, may be thus divided, either to the first understanding part; secondly, the willing or affecting part; thirdly, the acting part in the life. The judiciall part stands in the inquiry and search of those speciall errors, abuses, and corruptions of heart, tongue or life, which have passed us from Sacrament to Sacrament or before: beginning (as hee *Gen.* 44. 12.) at the eldest, and ending at the yongest: Both spirituall, as hardnesse,

2 By the practise of it.

In two things.

1. Ordinary course.

Either in the understanding.

Lam. 3, 40. deadneſſe and defiledneſſe of heart: of the tongue, raſh, idle, uncharitable, falſe, vaine offenſive or ſuperfluous words: morrall of the heart and life: hollowneſſe, earthlineſſe, unprofitableneſſe,

As ſearch. ſelfe-love, pride, rancor and bitterneſſe of ſtomacke, paſſions of rage, baſe feares, hopes, joyes, ſorrowes: unrighteous, unmercifull, cenſorious deedes and paſſages, or the like. Theſe although (like *Saul*, and *Gehazi's* booty) they lie hidden, muſt be watched as they utter themſelves and breake out, notice being taken and a Regiſter of them kept by us, that they may ever be before us when we come to the Lord. And if the conſcience play booty in conceal-

Prov. 20. 27. ling, or excuſing them, the ſoule muſt goe to the candle of the Lord which ſearches the bowels of man, and begge light to diſcerne, and ſtrength to convince it ſelfe of them, and the curſe due to them, till the ſoule be even cauſed to ſtoppe her owne mouth, and give up her weapons of defence, ſtanding as mute and guilty before God, of them. Concerning which worke of ſearch, becauſe I ſpake in generall in the firſt Chapter of this Treatiſe. I remit the Reader to that place. Here onely this: It were good for us to make uſe both of our beſt friends and worſt enemies, if wee would know our

Helpes to ſearch. ſelves: and not wholly be our owne judges. Our friends perhaps

1. ſees us better than we our ſelves, ſpy out our ſecret haunts, looſe liberties, declining in our zeale, and falling to our pleaſures, loving them and ſuch baſe companions as become us not, for our pleaſures ſake, more than Gods ſecret company, or his ſervants. So alſo our

2. enemies ſometimes might tell us our ſecret corruptions: As he once who fought with his enemy, ſearcht out that impoſtume which his

3. friend could not. Yea Gods croſſes (as great enemies as we thinke them) if we would hearken to their voyce, would tell our hearts preſently, what the ſinne is which God aymes at: perhaps unfruitfull deadneſſe under bleſſed meanes of grace, dallying with the ordinances, neglect of our family; earthlineſſe, and walking looſely

4. with God. And although wee ſhould not neede to ſeeke out to ſpy the faults of others for lacke of our owne: yet it were a good way to ſearch our owne in the glaſſe of the ſinnes of theſe times, the deſperate formalneſſe of men, and abhorring of any more religion than will runne in the ſtreame of our eaſe and wills: Idolatry, contempt

5. of the beſt examples. To end, if ſome of us would but aske our conſciences, for what ſinnes we are faint on the ſudden, to forſake and turne backe upon the Sacrament for feare of ſhame (when yet perhaps wee came into Church with purpoſe to receive) it were

not

not amisse. And so much for this judiciall part.

The next is the soule part, or the affecting. And here in the first place is required a broken mourning heart for sinne being thus searched out, and that with uprightnesse and tendernesse, as *Zachary* describeth it: *They shall see him whom they have peirced, and mourne as one that mourneth for his sonne and heire*. yea, they shall be in bitternesse (note the phrase) that is, godly sorrow shall soke and sape them, they shall be in the power of it, so that it shall over-rule them, they shall not easily shake it off; yea it shall be exceeding sorrow, as that of *Hadrimmon* for the sadde losse of *Iosia*: and further it shall be fervent and sincere, both signified by the secrecy of it, husband apart, wife apart, and family apart; as wee say, Hee mournes truly that mournes without witnesse. Such a sorrow, such teares, hearty and unfaigned, not in a moode, comming from a full heart, impotent and powring it selfe out before God plentifully, because it hath greeved the Spirit of so good a God, so patient and longsuffering; I say such a one is the true badge of repentance: which issues from faith. Wherein either teares are abundant, as at *Bochim* or *Mizpeh* when the people drew buckets before the Lord: or else in the want thereof, the heart sheds teares of bloud, and the soule sighes under a burden which she cannot well utter. This sorrow usually beares the name of repentance as being a maine companion inseparable from it: and that true eating of sowre hearbes of him that ate the Passeover: which hearbes grow no where, save in the garden of grace. Onely the love of that God whom the soule hath dishonored even in the middest of mercy, and when she peirced the Lord of life, then was the Lord willingly peirced to death by her, that she might live, *Act.* 2.37. I say, this love onely can melt a heart of stone, and breake it in pieces, so that it cannot but repent, whereas before by the hardnesse of heart, despising the patience of God, it could not repent. True search of heart will worke true brokennesse, and cause the belly to tremble, and rottennesse to enter into the bones, that it may finde peace in the day of trouble. Yea as the Lord turned the captivity of *Iob*, when hee prayed for his friends: So, in this through mourning of heart, the Lords turnes the captivity of the soule and converts it to himselfe. No terrours of conscience can soften an hard heart; but rather they will harden it and binde it up to greater hardnesse: As we see, an hammer may breake a bell in gobbets fit to be melted: but the fire onely can melt them, that so they may be moulded a new. So the

Or soule part.
1. Brokennes.
Zach. 12. 10, 11.
Iudg. 2, 4.
1 Sam. 7, 6.
Rom. 2. 12.
Habac. 3, 16.
Iob 42, 10.

love

love of God can onely effect this mourning after God, and broken heart, a moſt welcome ſacrifice to God: till which the ſoule cannot beteame the Lord, herſelfe to be offered up unto him, *Rom.* 12.2.

Rom. [illegible]2: 2 Confeſſion. Hoſ. 14,2.

Secondly, the heart thus broken breakes out into confeſſion; and (as *Hoſea* ſaith) takes words unto herſelfe to expreſſe her ſorrow: for confeſſion is the true vent of godly ſorrow. This confeſſion is an uttering and powring of the heart out to God, when once ſorrow hath filled it to the brimme: and therefore in all thoſe texts almoſt where we have examples of ſorrow, confeſſion followes immediatly. Confeſſion (without this open, full, and affected heart) is as ſapleſſe and barren a thing and as unſavory a formality as can be: Onely this broken heart will breake out into open and ingenuous confeſſion, which elſe keepes the impoſtume within her ſelfe, and hides it. Thus *David* ſweetly, *Pſal.* 32. ſaith, While I hid my ſinne, and nouriſht an hard heart, my bones were conſumed, and the fire burnt within me: But when my heart thawed, then I acknowledged my ſinne, that is, powred out my ſoule in confeſſion, and thou forgaveſt mee the iniquitie of my ſinne. This confeſſion is ſampled by the matter which is ſearched out, and according to the ſorrow which the heart conceiveth: and by both becomes a moſt humble, plaine, tender and hearty expreſſing of ſinne to the Lord, not onely in the ſubſtance, but the circumſtances of aggravation. Its no mincer or leſner of it, but to the uttermoſt enlarges it againſt her ſelfe: according to either the greatneſſe, the extention and effects, the hainouſneſſe of it by the perſon committing it, the perſon againſt whom, the heart wherewith, the time when, the place where, and all to make up an ingenuous confeſſion againſt it ſelfe. Oh! that one under ſuch meanes of mercy, even in coole bloud, with the heart of a Traytor, ſhould with ſo high an hand, with ſuch ſpirituall wickedneſſe offend the Lord (ſay it be by uncleaneneſſe, by living in a courſe of unprofitable hearing, hypocriſie, formality, vaine glory, pride, earthlineſſe, eſpecially unbeleefe, or as the caſe requires) yea that I ſhould ſinne againſt ſuch mercies and longſuffering of God leading me to repentance, and that to the horrible ſcandall of Religion, and hardning of many in the like ſinnes! Oh woefull wretch, how ſhall I looke thee in the face! Thus confeſſion turnes up the bottome of the heart, with ſhame & deteſtation, yea, treading it ſelf under Gods feet as unworthy to breathe in his aire, or looke up to heaven: and makes it ſelf vile and odious, comparing

Pſal. 32,5,6.

paring it selfe in her filthinesse, with the pure eyes of God. See the confessions of the holy men in Scripture, (*Ezra, David, Iob, Paul,* and other) confounded in themselves for their sinnes. Dan. 9,8. Ezra. 10. 1. Ezra. 9. 6.

Thirdly, the soule having thus arraigned and indited her selfe before God, doth receive sentence against her selfe pronouncing her selfe by her guilt, to lie justly under the vengeance of God for her sinne: and doth justifie God in all his sayings, that he may be righteous (whatsoever become of her;) Yea shee brings her selfe even to the suburbes of hell, as she deserves: looking at Gods glory above her owne redresse. This exceeds any repentance of an hypocrite: whose terrors and confessions are but to vomit up the morsells which loade the heart for the present, but after are welcome; This I say, is the third step: So to condemne her selfe as to applaud and justifie Gods sentence: If he say, she is a Traytor, she grants it; if he say she is cut off, and accursed, she confesseth it righteous: in all the Lords accusings and judgings shee prevents him and judges her selfe, saying, True Lord, thy judgements are just: If thou should'st make all my dayes miserable, it were but just, if all wrath at once should seaze upon body, name, minde, conscience, goods, wife and children, all were just, yea whatsoever is not hell, is mercie: hell it selfe being but just: and under this confuzion and heape of guilt and wrath she lies, as one held downe with it; as one that lies under the ruine of some peece of building, falling upon and oppressing of his body. As we see oddes betweene a face made white with colours, and appalled with a disease: betweene a vizard and a countenance consumed and worne with lying bedred: which (though no man speaks) utters its owne weakenesse. And this spirituall subjection of a penitent heart lying under her sinne and shame, the holy Ghost much expresses true repentance by: saying of *Ephraim*, I was as an heifer that knew no yoake, but after I was corrected I turned: yea I smote upon my thigh, yea I was ashamed and confounded becaus I bare the reproach of my youth. This holds the pearking proud heart of man, under the hand of God wholesomely: and sometimes the anguish and confession of the soule workes upon the body: so *David* and *Iob* tells us, that the wrath of God turned his moisture into the drought of Summer: That his flesh was as a bottle in the smoake: that it was consumed, loathed deinty meate, and was brought to the grave. By which we must not conceive pangs of despaire, but the wounds of the conscience under the guilt of sin as sinne, and wrath as wrath, so much

Thirdly, sentencing herselfe. Psal. 51. 4. 2. Sam. 24. 17.

Ier. 31. 18.

Psal. 32, 4. Iob 33. 20. 21. Psal. 6, 6, 7.

the

the more bitter by how much more ſuſtained by God in the hope of pardon: for all true Repentance, yea each ſeede of it preſuppoſes ſome ſeede of true faith in pardon.

The fourth, Indignation.

The fourth and laſt in this kinde is Indignation and holy revenge of a mans ſelfe, as his owne greateſt enemy for his ſinne: Which followes upon the other, becauſe the ſoule that loves God, hates whatſoever reſiſtes his righteouſneſſe: and as it doth hate ſinne in others, ſo eſpecially in her ſelfe, becauſe it knowes it ſelfe beſt: which zeale and anger againſt ſinne doth not onely ſtand in a meare pang of paſſion and diſtaſte, but even in a revenge of it ſelfe upon both it ſelfe and ſinne and all inſtruments thereof, in token of utter deteſtation. And why? becauſe it meanes no more to meddle with it; for if it did, it could not attaine to this degree. Firſt it conceaves a true enmity againſt the ſinne ſimply as ſinne, and oppoſite to the Image of God, be it greater or ſmaller, and the deeplier, as it diſhonoures God moſt deepely. This is a worke of the Spirit putting a contrary principle into a man, to hate that which hee loved, and love that which he hated, a thing which to fleſh, is impoſſible, for no man ever hated his owne fleſh. As it was with *David*, that nothing could cauſe him to hate *Abſolon*: neither the murther of *Amnon*, nor deflouring of his Concubines, nor treaſon againſt his own perſon: ſo it is with a naturall man, nothing can ſet oddes between him and his luſts, the amity with them is ſo rooted. When therefore true enmity is ſet betweene ſin and the ſoule, that it can ſay, Lord I hate it, yea as my rankeſt enemy, its a worke of the Spirit: for before it counted him her enemy, who ſought to ſow the leaſt diſſention betweene ſin and her ſelfe. Then ſecondly, ſhe hath indignation againſt her ſelfe for ſin: We know how our nature is given to miſcall our enemy; So doth a repenter miſcall himſelf. Thus the *Corinthians* are ſaid to revenge themſelves for that bolſtering up the inceſtuons perſon in his ſin: and *David* called himſelfe (not in a pang but cordially) a wretch, a foole, a beaſt for his diſtruſt of the promiſe. *Paul* alſo O miſerable man! And this revenge reacheth to the very inſtruments of ſin, that they may never provoke the ſove to the like any more. As we may ſee in thoſe, *Act.* 19. 19. who deſtroyed their curious bookes of Witchraft, amounting to a great value. Yea laſtly, the ſoule of a penitent revenges it ſelfe by intercepting all proviſion of old luſts, and denying it ſelfe the lawfulleſt liberty (if tending to occaſion the ſinne) as *Iob* would vow that hee would not feede his eye with ſo much as looking at a maide,

2 Cor. 7, 11.
Pſal. 73. 22.
Rom. 7, 24.
Act. 19, 19.

maide, to cut off luſt: ſo farre would hee be from fulfilling it. Prov. 5, 8.
And *Salomon* bids the young man to balke the way, and not ſo much as to come neere the ſtrange woman. This is to beare the Mat. 18. 8.
voluntary markes of Chriſt, even to cut off the right hand, and pull out the eye that offends. And this for the fourth point of affection.

The third and laſt is the life part, or the part of practiſe. And The third.
therein a repenter doth two things. 1. Renounces his ſinne, 2. Re- The life.
turnes to the Lord. Reade *Eſay* 55, 7. For the firſt, What were the Eſay 55, 7.
other two, but meere equivocation, without this? This is called a Either in re-
departing from iniquitie: a forſaking of our evill way and workes: nouncing ſin.
and is uſed by the holy Ghoſt as a deſcription of repentance. When the ſoule ſo falls out with ſin, as that it ſues a divorſe, and abhorreth a Reconciliation. Saying with *David*, *Remove farre from mee* Pſal. 119. 29.
all the wayes of deceit. This is the ſoules utter reſigning up all her right and poſſeſſion of ſinne: ſo that as ſhe who hath given up her right to her land, never lookes to be a penny the better for it, nor to receive one penny maintenance by it, ſo here. And this is very materiall. For ſinne is like an old harlot which will plead welcome after a long intermiſſion, by old familiarity and ſweetneſſe. As that harlot which *Auſtine* anſwered: when ſhe met her lover and told him it is I. He anſwered, but I am not I. When all unlawfull gaines in ſhops and trades, old baſe company, and unlawfull games: when old ſtollen pleaſures and waters offer themſelves in a golden cup, ſaying, How canſt thou want us? Then for the ſoule to anſwer by wofull experience, how dare I buy repentance ſo deare? How dare I returne to that I have abhorred? What fruit have I had of Rom. 6, 21.
thoſe things, whereof I am aſhamed? Doe I haſten to woe, that I repent me of my repentance? When *Achiſh* ſaw *David* to goe a- 2 Sam. 27, 12.
gainſt *Saul* and beare armes againſt him: Hee told him: Now he had made himſelfe ſtinke in *Sauls* noſtrils, he ſhall returne no more. How odious were it then for thee to returne to that ſinne, which the Lord hath cauſed to ſtinke in thy noſtrils? An hypocrite would faine be a repenter, but he would keepe that which cuts the throate of repentance: As *David* would faine be King of *Iſrael* and keepe his crowne, but his firſt queſtion is, Is the young man *Abſalon* 2 Sam. 18. 29.
alive and ſafe? What abſurdity was here? Or how could theſe two ſtand together? But repentance anſwered as *Cuſhi* did, Would all Verſe 32.
the enemies of the Lord were as he is! Hee is thruſt through and diſpatcht, never to trouble thee with his treaſon more. So here,

renouncing

renouncing of evill ſtands ar the elbow of repentance, and when the old remnants of luſt ſuggeſt to the ſoule how ſweete it is, to keepe under-hand ſome ſweet partnerſhip with ſinne, as uncleaneneſſe, againe ſhe prompts it thus, How ſhall thoſe that are dead to ſin, live any more therein? Caſt downe this painted *Iezabell*, Caſt out this Idoll to the Batts and Moles. Take no more thought for her, renounce her not onely in her ſelfe, but in all her colours, ſhifts, and occaſions: play not the fooſe, to follow thy harlot, but keepe cloſely thy heart to a finall divorce, and ſo proſper. Say thus, In my unrenued part I feele ſtrong motives to returne to folly: But my deare friend repentance will not ſuffer me! I feele an hundred fold gaine for this forfeiture of my luſt: I doe not forbeare ſinne as a ſlave, but I have boote in beame within me, The Lord Ieſus hath ſpoken peace to me, that I may not returne to it.

Rom. 6, 2, 2 Kings 9, 32. Rom. 7, 25. Luke 18, 30. Pſal. 85, 8.

Of returning to God.

The latter part of the practiſe, is, returning to the Lord. For repenting is no ſtaggering betweene two: its no darke carriage, rather ſtanding in the abſence of ſome vices, than the practiſe of vertues. But, an apparant turning from the one that it might returne to the other: not to one or two duties, but to the Lord; univerſally, entirely, equally and faithfully, uprightly, and conſtantly, according to the meaſure of mercy received. And by this phraſe the holy Ghoſt uſually urgeth repentance. For why? returning to God is ſuch a clozing with God in the promiſe of reconciliation and mercie: as proceedes to a cleaving cloſe to him in all his revealed will and wayes, with comelineſſe, without ſeparation; drawing dayly ſtrength from the love of God taſted and renued, to hold the ſoule to God with fuller purpoſe of heart, without revoultings; As the Loadſtone pulls the iron to it ſelfe by a ſecret inſtinct, and ſo holds it cloſe; ſo doth the love of God attract the ſoule to God, and faſten it to him with delight, counting his yoake eaſie and his burden light. It ſides with God, ſtands for God, the deſires of her ſoule are to him, his wayes and ends; yea the remembrance of his name. It ſeekes God, balkes no knowledge or information of his will, wherein he will be worſhipped, even in all commands and ordinances, both in the immediate ſervice of the two firſt, as in the mediat of the third: Renuing covenant duely with him, where any breach hath beene, and looking more narrowly to her pathes, by occaſion of ſlips. Not fleeting off the fat and ſweete, leaving the reſt: But taking Gods worke as it lyes, the hardeſt duties of ſelfe-deniall and bearing the croſſe; aſwell as the eaſieſt; diligent in all

2 Cor. 7, 35. Rom. 7, 22. Eſay 26, 12. Luke 1, 6.

thoſe

thoſe meanes uſing, which ſerue either to purge out corruption, or to nouriſh goodneſſe; obſerving and ſavoring all occaſions offered, to draw nearer to God in the fellowſhip of his graces, and in the increaſe of holineſſe. And to this courſe ſhe endeavours (as infirmitie will admit) to bend the aime and ſtreame of her ſpirit, her thoughts and affections, without wearineſſe walking with God, till he come unto her, watching to it, girding to it, and ſtanding with her loynes girt and lamps burning, that at the comming of the Lord ſhe may be found faithfull and well occupied. And thus much for a view of a Chriſtian ordinary practiſe of repentance, ſo farre as I thinke meete for this place; leaſt any pretending willingneſſe to try themſelves, ſhould alledge they know not how. Luke 12.35.

The ſecond followeth, that is, the practiſe of repentance by occaſion of revolting from God. For we have hitherto ſpoken of repentance, rather as it is Gods way, than as many finde it to be or practiſe it. They have many ſtarting holes, and goe in and out of order as horſes out of their traces; yea many make the way of God nothing elſe ſave a falling ſickneſſe, ever a falling and a riſing, as thoſe in *Iudges* did; which the Lord abhorres. Sometime by their ſecret and inward declinings of heart & ſpirituall wickedneſſe and infidelity, hypocriſie, formalitie, and timeſerving ſecurity, pride, &c. Sometime by morall open falls into worldlineſſe, uncharitableneſſe, ſtrong paſſions and luſts, neglect of the meanes. In this caſe, the Lord hath provided a repentance of recovery, and redreſſe of ſuch falls; for ſhall a man fall and not ariſe? Shall he lie ſtill in the ſlough as an Aſſe under his burden? No, but repent of his backeſlidings, and make up his breaches, and make peace againe. But how? (may ſome ſay) is this to be done? I will give a ſhort draught of this alſo, and ſo draw to application of the whole, by way of triall. The 2. In revolts. Iudg. 4. and 6. and 7, 8. &c. Ier. 8, 4. Ier. 3, 14.

Know then, that for ſubſtance, this repentance is no other, than the former: onely it differs in circumſtance. And for the better conceiving of it, obſerve theſe particular acts of it. First, as the Lord ſuſtaines his people ſo, even by that ſeed of his in them, that they ſhall not totally ſhake out the Spirit, nor yet powre out themſelves ſo far into ſin as to ſinne with a full bent and ſtreame of ſoule, but with a checke and controll of grace: ſo, when conſcience is awaked by any word or worke of God upon them, they are kept from extremity of utrer deſpaire. Corruption through the malice of Satan, is alwayes ready to ſuggeſt utter deſerting of God, and that they are caſt out of his ſight. As we ſee in thoſe pangs of the beſt of Gods children in Scripture, And that. 1 Branch. Eſay 38.11. pſal. 31, 11. Ionah 2.4.

Scripture, *Hezekia*, *David*, *Ionah* and others; yea in the Church of
Lam. 3, 18. God, forsaken for a time in captivity: all which were by temptation, brought to the graves brinke, and to themselves cut off from
Ier. 2, 25. the land of the living: and to say, No, no. There is no hope. Here then the first worke of returning to God, is, To stay and stop themselves in this headlong ruine; and by some glimpse of God a far off to be kept from utter dashing in peeces. Thus wee see in all those examples (if we looke into the texts) that the Lord wrought a stop
Iona 2, 5. of despaire: *Iona* in the Whales belly, and in his horrors, yet stayes up himselfe by an hope: Yet (saith hee) I will looke backe to
Lam. 3, 19. thine holy Temple: and the Church in the Lamentations, considered and felt the gall and the wormewood, (that is, that God smote her not to cast her off, but to draw her to repent) and so shee had hope. It cannot be thus with the reprobate: who as they fall totally, so they want an eye to see God in their horrors, but apprehend as
1 Sam. 23, 6. Mat. 27, 5. dismall and finall desertion of God, as *Saul*, *Iudas*, and others: so that they are sent away packing from the presence of God without pitty, and left to what ends themselves chuze, even oft to lay violent hands upon themselves, the Lord not caring what becomes of them. It is not so here: But some light is given to them that see Gods meaning in the afflicting of their soules with wrath, not that he might give them a taste of hell a comming: but that hee might pinch them to returne home, and turne them from the pit.

2 Branch. Secondly, the Lord addes a more cleare sight of himselfe to his fallen servants, and causes them more fully to call to minde his mercies of old, and thereby to be more sensibly upholden. This is caused by a reviving of his seede in them, which cannot die: So
Psal. 119. 52. *David*, even in his agonies when (to his feeling) the Lord had forgotten him: yet remembring times past, was comforted. [An hypocrite I know will catch at these things to bane himselfe, but children must not be starved therefore] They seriously weigh this, That neither their goodnesse did first worke their pardon, nor yet that sinne (truely repented of) can cut off their estate in grace: for why? The gifts of God are without repentance: and his Covenant
Esay 54, 8, 9. is eternall. Even as the covenant with *Noe* (as the Prophet speakes)
Rom. 11. 29. The Lord Iesus being made sin, all sin for the elect, sin of offence and
2 Cor. 5, 21. sin of revolt, they dare not abridge his merit, and therefore conceave the covenant (by this meanes established) to be sutable. This then is the 2. step of the return of the godly: The experience of former free mercy, when they had no title; therfore now having a title

which

which sin cannot cut off the elect from) they much more are stayed by it. By which meanes shee sees, that even the sinnes of deepe hardnesse of heart yeelding to temptation and the violence of lust, secure lying still for a time in sinne; or other sinnes, as falling to embrace the world, cleaving to base fellowship in evill, are yet curable revolts with God, and there is balme in *Gilead* for them, to heale them: not to encourage the soule to tempt God further, but in the sense of bottomelesse mercy to returne home for ever, as *Onesimus*, by occasion of his running away, became better to *Philemon*, than ever. Philem. 15.

The third steppe is, that grace in the children of God fallen, doth cleere up the understanding from that confusion which sinne else would cause in them, and deterre them from God, and from any heart to returne. Thus it is with the hypocrite: his minde doth so present the multitude of sinne, in so intricate a manner, that it confounds the spirit, and causes him to thinke, that his sinne is above pardon. The slavery of his defiled minde is so great when hee weighes the woefull course which he hath runne, adding drunkennesse to thirst, and heaping up wrath against the day of wrath, that he is as one who hath runne out above his ability to pay; and therefore his booke of accounts is irkesome to cast over: it is death to him to thinke of it. Thus it was with *Cain*: each hundred of yeares that he lived, the debt of his murther was so encreased by other sinnes and the penalties thereof, that at last it became inextricable. But repentance in the true children of God causes the view of sin and the chaine thereof to be presented with some hope of forgivenesse; because although perhaps the conscience is amazed, yet its not privy to that treachery which the wicked were carried by in sinning. And therefore their sin is said to be ever before them: they are said to come to themselves; *Peter* is said to weigh his sinne ere he went out; which argues, that the weight of it oppressed him not. This reviving of the minde from the horrour and oppression of it, is a great mercie in the midst of such misery. *Ionah* was infolded as in a Labyrinth of Sea, Whale, and Conscience; yet in this gulfe hee was not swallowed up, but conceived in his minde a possibleness for God to bring order out of his confusion. So that the first occasion of revolt, the circumstances attending, the degrees following, and the danger incurred, rather serve to magnifie mercie, in keeping the soule from utter Apostacie from the living God, than to beate off the soule from hope.

The third Branch.

Genes. 4. 13.
Deut. 29. 19.
Rom. 2. 3, 4.
Psal. 51. 5.
Mark. 14. 72.
Ionah 2. 6.

The fourth Branch.

Heb. 3. 12. The fourth (and one of the maine) is the recovering of a ſenſible and broken heart, after long hardneſſe by the deceitfulneſſe and ſweete baites of ſin. A moſt ſweete fruit of the ſpirit of election. For it was not poſſible for the hard heart of *Saul* or *Iudas* to relent, upon the check of conſcience: there was no drop of the ſeede of repentance in them. It would ſeeme impoſſible, that *Peter* and *David* after ſo long a lying in ſo hideous ſins, ſhould at the firſt conviction of *Nathan*, relent, and breaking through all the barres of his ſinne, ſay, I have ſinned. It was not in the words ſpeaking, (for *Saul* and *Iudas* ſpake the ſame) but in the broken heart which uttered them. But the cauſe was, That grace and mercie, which lay at the roote. Oh! that they ſhould after ſuch mercy once felt, and vowes ſo oft renewed, ſo baſely handle the Lord, and hazard (as much as in them lay) their title to heaven, and ſell their birth-right! And yet ſhould the Lord renew a ſecond Charter, or rather the firſt a ſecond time! Oh! it pierces them to the quick! This chaſes away the cloudes of dedolence and impenitencie, and cleeres the coaſt againe.

Mark. 14. 72. 1 Sam. 12. 3, 4. 1 Sam. 15. 25. Mat. 27. 3, 4.

The fifth Branch.

The fifth is, That yet they doe not ſo eaſily ſhake off their feares: the Lord ſo orders it, that either by his word or workes, they feele his wrath for their revolt, ſo ſeiſing upon their conſcience, that it doth worke out and purge their corruption (through mercy) ſo that they vomit up their ſweete morſels: And as one under the Phyſician his hand, lying in an hot Bathe, ſweates out the venome of his diſeaſe, ſo is it with a penitent ſoule. God mixes gall and wormewood for them to drinke: Hee cauſes them to poſſeſſe the ſinnes of their youth with ſorrow, though long ſince committed; he payes them for old and new at once, makes their bed a bathe of teares; till hee have cauſed all that ſinne which they dranke in with ſuch greedineſſe, to returne backe with as much loathſomneſſe! Then, being under this rack, hee makes them feele in their owne ſpirits, how their ſinnes lyes upon his ſhoulders; and by their owne pinching he makes them confeſſe: Now I ſee what my pride, ill company, ſtollen liberties come to, and muſt coſt, ere I be rid of them! As I like ſuch ſawce, ſo let mee returne to the meate againe! I thought I had but dallied, I caſt arrowes and darts into the fleſh of the Lord Ieſus, in ſport! But now they gugg mee! Now I ſee the Lord will not beare all, I muſt beare ſomewhat, and if I provoke him, it muſt bee to the confuſion of my face. As I troubled and grieved the Spirit of God, ſo the Lord troubles mine this day! The

Lam. 3. 19. Pſal. 6. 5.

Ioſh. 7. 25.

ſhame,

shame, the ill report, the sorrow and sting, outward and inward, which I sustaine; sinne is no trifle.

Sixtly, the Lord now in season proceedes to offer himselfe in promise to this revolting penitent. And that in two kindes. First, That their revolt hath not extinguisht mercy. See *Esay* 57.17. I will heale their covetousnesse; *Ier.* 3.1, 2. *If a mans wife play the harlot, wilt thou returne to her? Wilt thou not write her a Bill of divorcement? Yet returne to mee, and I will receive thee after all thy whoredomes!* And againe, *I will heale all their backeslidings, &c.* So *Revelations, chapt.* 3. *vers.* 19. *Be zealous and amend.* Yea the spirit of grace in that fulnesse of satisfaction by Christ, doth fix and settle such promises upon the soule, so that it heares them not as the sound of many waters, but dwels upon and digests them as concerning her: So that they leave not a wanzing conceit, as in presumptuous hypocrites, who sinne that grace may abound. But they so fasten upon the promise as a reall comfort to cure them of their falling sickenesse. Secondly, the Lord reveales the promise to them, as the due order of their recovery. For whereas the ungodly doe returne to their trade, upon the supposall that their doggish vomit shall serve the turne: Loe, the Lord alway comes betweene the revolting and repenting of his owne, with a savory application of the promise: teaching them, that if there were no more but their mourning to make up their repentance; Alas! It would vanish and come to nought. Therefore hee will have them lay hold upon the promise of free grace, which may quiet and cleanse their conscience, and restore them to that former influence which they had from grace: And although their pipes are still set in the welhead, yet because they are stopped, the Lord by faith cleeres the passage of grace for them, that they may partake that strength and encouragement from their head, which may cause their repentance to be sound, and put new hope of holding out into them.

The sixth Branch. Esay 57.17, 18. Ier. 3.1, 2. Ier. 3.12. Rev. 2.5. & 3.19. Rom. 6.1. See Ionah 3. 21, 22. Psal. 51.10, 12.

Lastly, by this meanes they keepe themselves well while they are so, and dare not (by that experience they have gotten of smarty sin) adventure upon it any more. They abhorre to tempt God, or grieve his Spirit againe, but learne wisedome for ever. If thou wilt cleanse this blot, oh Lord! I shall shew forth thy mercy and convert others, but my selfe shall be farre from falling at that stone any more. And the truth is, wee rarely reade of any, who after their recovery offended in like sort the second time. They so hearken to the promise, and what the Lord will say to his people, that

The seventh branch. Rom. 6.6, 13. Psal. 51.13. 1 King. 22. 41. with 2. King.

Psal.85.8. is, his speaking peace unto them, that they dare no more returne to folly, but passe the rest of their dwelling in feare, & get that speech Prov.28.14. by heart, *Blessed is he that feareth alway.* To the stopping of the foule mouthes of all cavillers, who abuse this Doctrine with the nick-name of licentiousnesse; being in very truth the Doctrine of the most precise strictnesse to the flesh to all that beleeve it; and the contrary, a Doctrine of desperate loosenesse, teaching them that are over shoes to rush over head and eares. And this also may serve for a view to the Reader, of Repentance upon Revolts.

Vses of it, 1: Having thus finished the ground of Sacramentall repentance, I should adde the trialls. But seeing that will better agree with an use of triall by it selfe, I will hasten to the Vses of the point, and conclude with Examination. The first Vse then of this point is,

Terror. 1 Sort, Terrour to many, who dare rush upon this Sacrament without this grace: Alas! they know not wherein this preparation stands. They make of Repentance no other than the speaking of three words at their death: By the which reason they might as well put off the Sacrament till they dye. As for the search of their sinnes: alas, looke how they have walked, so they walke still, the workes Esay 3.9. of the flesh are manifest. No man neede light a torch to search out those sins which they proclaime, as Sodomie, drunkennesse, swearing, Sabbath-profaning, uncleanenesse, lying, covetousnesse, and all other abominations; and yet when the Sacrament comes, to it they will goe. Their sinne is written in their forehead, and lyes cluttered in their soules, and unsearch'd from seven yeares to seven. If any seeke to convince them, (Preacher or friend) they are so high and stately, so jolly and alive, that they are ready to flie in Luk.18.1,2. the faces of their reproovers. And as they reverence not man whom they see, so much lesse God whom they see not. Nay, most of them shunne the light, lest their sins should be seene. As for any breaking Rom.2.3. of heart or mourning, alas! they cannot repent by the hardnesse of their hearts, which are become as Flints and Adamants; and therefore their trade is, to justifie, excuse, to palliate, and blanch their vil-1 Tim.4.2. lanies: they are seared with an hot iron, and have consciences past feeling. And as their course is voide of renouncing any sin (for no Luk.15.18. sin comes amisse) or returning with the Prodigall) so, in stead of making up their revolts, their whole life is nothing else but one falling sickenesse: if their course were but survey'd one day, how from morning to evening they cut out the day, spending it in the pursuit

of

of one luſt under another, from drinking to luſt, from that to gaming, pleaſures, eating, company, ſloth and ſenſuality: it were eaſie to eſteeme what their whole life amounts unto.

Secondly, to theſe I may joyne another ſort of common and carnall or civill Proteſtants and Hypocrites, who thinke themſelves the beſt receivers: but alas! if repentance be as I have ſaid, rooted in renovation of the Spirit, planted in a courſe of walking with God, and redreſſe of their falls: then are theſe *Phariſees* as farre off as the other *Publicans*; for they were never rolled upon their leez, and therefore their taſte and filth abides in them. They are cloſer than the former, but no chaſter; their leaven is not purged out, ſtill in the midſt of all their hearings, Prayers, and Sacraments, as falſe, unbeleeving, unrenew'd, and unmortified in heart, tongue, affections as ever: their ſinne hath ſeene no light this many yeares, but is kept within as the mizers hoord: If they can with much adoe keepe out of groſſe evils, ſimper before the honeſter ſort, and get up their names once, let them alone to maintaine their opinion with ſlineſſe and temporiſing ſubtilty; when yet in all theſe wayes of theirs, ſeeming good in their owne eyes, they were never renewed by repentance: not to ſpeake of a worſe kinde of ſome of them, who have ſo long dallyed with God and men, till they have deceived themſelves, and grow open revolters and returners with the dogge to their vomits againe. And yet in theſe ſinnes, either the heate of open, or the guilt of ſecret wickedneſſe, who but they dare venture upon the Sacrament?

2 Sort.

Ier. 48. 11.

Prov. 30. 12.

Oh! yee wilful reproaches, and ſpots of Aſſemblies, (more worthy of Church cenſure, than private terrour of a pen) how dare ye ruſh your ſelves upon this rock of the Sacrament, and ſplit your ſelves in pieces! But perhaps ſome of you are not ſo farre gone: but you will ſay, It is a good thing to come to the Sacrament with repentance, and hereafter you hope to repent, but as yet yee finde it too hard a taske; hereafter you hope to turne a new leafe, (they goe farre that never turne) and fall to keepe your Church better, and heare, pray, & reade good bookes: But oh poore wretch! what wilt thou do the whileſt? The Sacrament is preſent, & calls each moneth or quarter upon thee; Repent, repent, and come; elſe come not: and thy repentance is to come, thou haſt none for the preſent; what? Look'ſt thou to be welcome in hope of after-repenting? What if thou be taken away (as thouſands have beene, who have hoped for more) before another Sacrament come? Oh foole! rather bleſſe

God for these warning-peales of the Sacrament, and that it will not let thee lye sleeping in thy sinne, but awakens thee to repent: Oh! plie the worke in season, if it be possible, that the wickednesse of thy course may bee forgiven thee; then shalt thou rejoyce (as many have done) for the watch-word of a Sacrament, if it shall send thee to the Law, and to the covenant for an humbling and convincing of thy sinfull soule, and a hunger after righteousnesse; then shall the seale be sweet unto thee. But as for this dallying with God for hereafter, alas! it is not, because thou meanest to bring it at last, but to spin out time, and spare thy selfe a labour of repenting at all. For why? Is it not as easie for thee to alleadge it next Sacrament as this? When shall there be an end?

Acts 8.

Admonition.

And say thou hadst a lease of thy life (as *Cain* had to no purpose) what use wouldst thou make of it, save to abuse the patience of God leading thee to repentance, and according to thine hard heart which cannot repent, heape up wrath against the day of it. Thou promisest repentance hereafter, and loe, God is hardening thee for time past; How shall the clay that lyes in the Sunne be softer? Oh breake off thy dallyings! Those many peales which both Word and Sacrament have rung in thine eares, have made them deafe, and shalt thou repent with a deafe eare, who couldst not with an open? If God will give each penitent soule forgivenesse, will hee therefore give each sinfull dallyer, repentance? How wilt thou answer him for thy not renewing thy covenant with him at each Sacrament? Whereas thou rather hast renewed and sealed up to thy soule thy covenant with thy lusts, and made each new Sacrament as a brazen bolt to lock thee out of the roome of repentance, and to make thee worse, adding drunkennesse to thirst. Come not at the Sacrament while thy false heart is in thee: eate not thine owne bane and condemnation; excommunicate thy selfe (if the Church doe not, or the Minister cannot) till thou repent, and the Lord blesse this counsell to thee.

Rom. 2. 4.

Deut. 29. 18, 19.

Use 2. Reproofe.

Secondly, here is sharpe reproofe to Gods owne people, for living in any such base distemper, as might blemish their repentance, and make their Sacrament uncomfortable. I know the world is ready to cast false aspersions upon the best. But as for such, their innocencie is their brest-plate; and they may take such accusations, and weare them openly without feare, as *Iob* speakes. No, I onely speake of such as truly and deservedly are cast upon professors of piety (either sound or thinking themselves so) as this, who are so

Iob 31. 36.

zealous

zealous as they in the first Table, in hearing Sermons (three or foure on a Sabbath) and receive Sacraments duly and often; but where be their fruits? Where is their repenting, or their good workes? How many leave their places where the Gospel is to be supported, and the poore releeved, and lye in private houses in the Citie, pranking up themselves in fashions, taking up portions for their children, taking their ease and jollity, neglecting calling and charity, and living upon their Revenues, without either good doing or giving example; making it their life to hearken after newes, or to improve their wits and braines in all abilities, and under colour of much hearing and Religion in publick, open the mouthes of Papists against Protestants, as Solifidians, and fruitlesse in good workes. So others have God much in their mouth, but breake their promises as fast as they make them; they will bite and pinch in their dealings, are hard and sore in their buyings and bargaines: Others not to bee trusted, but time-servers, and affecting the company of the sensuall and carnall, more than the godly; very intemperate in their pleasures, loving them more than God, and their wills better than heaven: passionate and soone stirred to rage, but hardly appeased; if displeased, fierce: living in the married estate very offensively, bringing up their children dissolutely, and the like. Oh! consider in the feare of God, what dishonour you doe to the Sacrament, and what bad preparation you make for comfort there? If any of you be such for want of soundnesse, looke to your selves, and set Saint *Iames* his Trumpet to your eares; Oh vaine man, knowest thou not that faith without workes, and repentance, is dead, drie, and sapleſſe? Seest thou not how thou passest thy time away in an empty, proud, and idle Religion, as unsavory to God & men, as pleasing to thy selfe? But if there be soundnesse in thee, seeme not worse than thou art; honour thy faith with fruits, and lay up such a Treasure for thy selfe against thy receiving, as may meete thee there with joy, and give thee more sweete peace than all thy ease, fashions, and seeking thy will can give thee. Remove that (Butt) which enemies to profession shout at, zealous, but covetous, religious, but proud, hatefull, &c. And give Religion the entire honour of thy heart, as well as thy shewes, & then shall one Sacrament bee more truly sweet to thee than many, and Religion shall truly honour thee, as well as thou hast honoured it. Iam. 2. 2. 20.

Thirdly, it should instruct us what necessity of mourning there is for the wofull impenitencie and profaneneſſe of many, and hypocrisie, *Use 3.* Instruction.

pocrisie of others, who make the Sacraments their ordinary diet. And yet who shall gainesay them? How had we neede to pray for the ancient discipline of the Church, for the purging of such? And the whiles to turne our feast into a fast of sorrow, for the boldnesse of such spots; and the offence caused by such, to them that desire the pureneſse of the Ordinances? When *Xerxes* beheld hundred thousands of souldiers on an heape, he wept to thinke in how short a time so many men should be swept from the earth; how should then a Christian heart (which hath prevented that danger to it selfe) lay to his soule the sad spectacle of so many thousands, as, either for lacke of meanes, or else under the contempt of meanes, daily rush themselves into hell, and eate and drinke their owne judgement for want of repentance?

Vse 4. Exhortation.

Fourthly, let it be exhortation to such as would receive worthily, to bring repentance with them to the Supper. Let even the approach of the Sacrament smite your tender hearts to thinke how poorely yee have profited in repentance, since your last receiving. Yea, what a cursory ceremony their vile hearts would make of the Sacrament, if the Lord did not ring this Alarum-bell in their eares.

1 Sam. 12. 19. Even as they, 1 *Sam.* 12. 19. mourned (in the time of thunder and lightning) for all their lewdnesse, but especially their asking of a King: So at the season of the Supper should each Christian revive his repentance, and mourne as for all, so especially the sinne of bad

Gen. 41. 9. receiving. As *Pharao*'s Butler could say, *This day my sinne comes to my remembrance*; so should every good man say sadly upon the day of the Sactament; Oh Lord, how poorely prepared went I to it? When God revived me a litle, soone forgat I it: Even as the foole that hath seene his face in a glasse! Alas, the old savour hath returned instantly, I see Gods Sacrament seasons me not with feare any long time together; an hundred toyes have worne off the edge of it from me; and I am over head and eares, if not in lusts, yet in calling, businesse, liberties, vanities, retaining no thought of my Covenant there made? Oh! revive your repentance yet more lively and cordially than before: There is a way of getting and gaining more by the Sacrament than yee are aware. If yee would deny your selves, mourne for your slightnesse, and bring faith to seale up better care and covenant with God, there is no time past, but the Sacrament should arme you stronglier than ever against Satan and your lusts: frame and mould you more to obedience with delight in the inner man, prevent falls, restore you being fallen,

fallen, and cauſe you to grow in grace more than ever. Which if you had once taſted, who ſhould drive yee from the Sacrament? Or ſhould yee come to Church, meaning to receive, and yet depart without it? or (which is worſe) give advantage to the Devill and the world to ſet upon you the more fiercely by occaſion of this defiling your ſelves. No ſurely, but be confirmed in comming, the oftner, the welcomer.

Fifthly, and eſpecially make we this Doctrine, a rule of triall to us about our Sacramentall repentance. I have laid down 3. grounds in this Chapter, which might ſerve for this uſe, to a carefull heart. Likewiſe in the triall of our eſtate, Chapt. 2. at the end, I have ſaid ſomewhat which ſorteth well with this point. Yet leſt I ſhould leave the Reader unſatisfied, let me here helpe ſomewhat toward ſeeting this triall on worke. I will cull out ſome few, leaving the Reader to apply the reſt: *Vſe 5.* Examination.

And firſt, try thy ſelfe by this marke. Thou knoweſt the Sacrament is a reall ſetting before thine eyes the body & blood of Chriſt ſlaine and crucified. Now it was propheciedby *Zachary*, that repentant ſoules ſhould ſee him whom they have pierced and mourne. How is it then with thee? Doſt thou mourne to ſee the Lord Ieſus pierced at the Sacrament? Doſt thou as well take thought for him as for thy ſelfe? Is thy heart broken, to thinke how thy pride, hollowneſſe, and ſelfe-love have ſhed his precious blood, and beene the ſpeare to pierce him? I meane not that thou ſhouldſt whip thy ſelfe for the cruelty of the Prieſts and Scribes, (as Papiſts doe, themſelves being as bad) but that the coſt of thy redemption doth abaſe thee, and thy ſinne humble thee even to hells bottome in thy owne ſenſe. And doth it deepely affect thee, that thy ſinne cauſed the Lord to lay ſuch loade upon his Sonne? Doth it make thy ſin truly irkeſome to thee? And dareſt thou not the ſecond time crucifie Chriſt to thy ſelfe? but rather carrieſt all thy beloved darlings to his Croſſe, that they may there loſe their life and heart blood, ſacrificing them in an holy recompence unto him. It is a good ſigne. Triall 1. Zach. 12. 10. Rom. 12. 2.

Secondly, art thou willing by any meanes to be informed of thy ſinnes, not onely morall, but alſo ſpirituall, thoſe that doe moſt defile thy ſpirit, and vexe the Spirit of grace? Is that Miniſtry moſt welcome to thee, which carrieth in the ſpirit to ſearch the depth of thy heart? When thou canſt overtake thy ſubtill heart, and finde out the turnings and tricks of it, the farre-fetch'd devices of it to keepe thee in ſuch a courſe, as maintaines ſelfe and Triall 2. Eph. 4. 30.

fleſhly

fleshly ease; destroying selfe-deniall and sincerity, canst thou rejoyce as one that findeth spoyles? Is it thy secret prayer, that the Lord would set the righteous to smite thee? And counteſt thou him
Psal. 141. 5. a deere friend that will reprove thee? Yea, when thou mightest carry a sinne slily, and none the wiser, hast thou one within thee that will give thee no peace till it be cast out? And is secret sinne as base as open unto thee? A blessed signe.

Triall 3. Thirdly, is the uprightnesse of others the servants of God more highly esteemed by thee, than thine owne, yea than the opinion of others, though they thinke never so highly of thee? Feelest thou no bottome in other mens prayses, when thy heart tells thee, they
1 Cor. 4. 3. esteeme too well of thee? And dost thou desire they might thinke of thee as thou art, that they might as well pray as prayse God for thee, as being privy that the greatest part of thy vertues are not the least part of thy corruptions? Dost thou still see an excellencie in the members of Christ above thine owne? And some such base stuffe in thy selfe as oft causes thy best graces to be in lesse account,
Rom. 7. 24. mourning that thou canst not reach that measure in tendernesse, jealousie of heart, plainenesse and truth, which thou seest in others? It is a good signe.

Triall 4. Fourthly, canst thou yet acknowledge that good which God hath done for thee with true enlargednesse of heart, and without swelling? Canst thou joyne humility with thanksgiving, without prejudice to each other? And although thou feelest when evill is present, as pride, selfe, yet thou darest not bite on Gods glory in thy obedience, because there will goe some scurfe of thine in the streame? But thy heart prayeth, Lord let me shine still and honour thee, burn dash all shining upon my selfe, and getting up into thy saddle by mine owne stirrops? It is a signe of a wise and holy seeking Gods ends: and that thine heart is cleane.

Triall 5. Fifthly, dost thou love righteousnesse it selfe as righteousnesse,
2 Thess. 5. 22. be the thing and subject of never so small a nature? And dost thou hate sinne as sinne, be it never so little in thine eye? Is the one precious to thee for that pure natures sake which it resembles, and the other loathsome, because it is opposite to it? It is a good signe.

Triall 6. Sixthly, when thou feelest thy heart touch'd for thy sinne, and humbled in prayer: darest thou not stay there, but proceedest to renounce it as seriously? Or rather doth not thy tongue goe before
Mat. 26. 33. 56. thy heart? So that when occasion is offered, it seemes sweeter and welcomer, than when there was none? As *Peter* vowed to stick to his

his Master when there was nothing to trie him, but when there was, then to stick to him was too hard and heavy to him. If it bee thus, thou knowest not thine owne spirit. Take an ensample; Thou professest that thou darest not be unrighteous; but it falls out, that thou art convinced of some bad dealing: now thou art willed to renounce it, that is, to make such a satisfaction as thou hast dammified, not being thine owne judge, but as they who are wise thinke best? If thou be as free in renouncing, when either shame by open confession, or losse by restitution lyes upon it, it is a good signe; else thine heart playes booty.

Seventhly, are the sinnes of others, the sorrowes of the Church, as sensible, bitter, and laid to heart by thee, as thy owne? And canst thou drowne both other joyes and sorrowes of thine owne in these? And accordingly to thy affections, so are thy prayers, endeavours, procurements for the peace of the Church, and against her miseries, and those that cause it? And canst thou forget thy selfe and thy businesse for *this* purpose? It is well. Triall 7. Ps. 119. 136.

Eightly, dost thou rejoyce alway to be crolling thy selfe in those succours and supports of thy sinne, which thy corruption suggests to thee, if grace did not gainesay? As for example, findest thou thy selfe eager of base gaine? And when it tickles thy spirit, canst thou in the chiefe of that sweetnesse, cut off thy hand and foote, and intercept this fuell of thy lust, even by revenging thy selfe upon thy selfe, and giving that to the poore, or a good use which hath beene the instrument of fulfilling thy lust? It is a good signe. Triall 8. 2 Cor. 7. 9.

Ninthly, if God call thee to suffer for a truth of his, about which thou feelest a strife; on the one side it is suggested to thee, that there be greater truths to suffer for, in which thou shouldest finde more comfort than in that truth thou art called to suffer for: on the other side, thou canst not deny the lesser truth to be a truth; in such a case, to bee willing to suffer for any truth, commending thy selfe to God, and craving that thou maist not bee afraid to suffer for greater if called to it: yea, to count the price of any truth to exceede thy best contentments; it is a good signe. Triall 9.

Tenthly, if not onely thy knowledge doe sway thee to duty, but thy conscience also. And if there be wrought in thee, not only some generall awe of God, but also a quickning power, acting, and putting thee forth to the lively delight in good, and hatred of evill, (whereas an hypocrite hath only a dead-hearted knowledge without power) it is a good signe. Likewise, when the experience Triall 10.

thou

thou hast of sinne and of grace is not dead, but a stirring experience, quickning thee to goodnesse, and mortifying of corruption, it is a sweet signe. I might bee larger; but I leave the Reader to collect others from former grounds. By the paw judge of the Lion. Thus much for the triall of revived repentance at the Sacrament.

Vse 6. Consolation.

Lastly, this Doctrine affords us use of Consolation, which belongs to all the poore servants of God, that cannot (as they would) comfort themselves in their triall of repentance. Oh! say they, our life is a continuall revolting from God, but rare repenting: If (say they) repentance be such a thing as stands in the renewing of the soule the ordinary practice of the life, and recovery out of our falls, we cannot say much for our repentance. Well, but I demand of thee, Are these wrought in thee, for the kinde? Is there a sound heart in all, though much weakenesse? Then thy weakenesse shall not sunder thee and the Lord at the Sacrament. But why then (will you say) doe you presse repentance so strictly? I answer, Not to urge repentance in perfection here, for that is for heaven; but to provoke all beleevers to the greatest measure that they can here attaine unto. And let such be comforted, that the Sacrament belongs to them for their further increase. It is as if a poore Lazer should have said, He was not worthy to step into the poole, when the Angel had roared the water. Oh! but if the poole served to heale such an one, it had beene a wrong to have deprived himselfe of the poole, by that argument which rather served to encourage him. God sees not the unavoidable defects of his owne, nor imputes them: he lookes at that which is good and his owne in them, and passes by the bad which is theirs. In this case thy faith must

Rom. 10. 4.

fulfill the righteousnesse of the Law, when thine owne is too weake: That must be thy chiefe Robe to cover thee, though thine under-garment be worne and thinne. Oh! but they cannot mourne (they say) their hearts are dead and senseleſse; no sooner doe they resolve upon a forsaking of sinne, but it salutes them againe presently. They keepe no Covenant almost which they renew at the Sacrament. Well, I praise you not for this: yet I hope you mourne, that you are so mourneleſse, and you are not dead so farre forth as

Heb. 12. 12.

you feele it. Strengthen the feeble hands, and make straight that which is crooked: Revive the edge, and furbish the blade of your repentance. But to refuse the meanes of your growth and increase, because you are weake, were to conclude; That because you are

but

but poore, therefore you muſt ſtarve your ſelves. Nay rather, you have the more neede of ſtrength; Goe to the Sacrament that your complaints may be fewer; abſtaine not, becauſe you feele cauſe of complaining. For ſo you may adde oyle to the flame, and the Devill will rejoyce, but to be ſure your ſelves ſhall be the greateſt loſers.

And touching the triall of Repentance ſo much.

Chap. VII.

Of Sacramentall Love, and the triall thereof.

I Come now to the fourth grace required of all true partakers of the Lords Table, which is Love. A moſt maine grace for the Sacrament, and of ſpeciall familiarity with it. And for the better conceiving hereof, I purpoſe (God willing) to handle theſe three things. Firſt, I will ſhew what this Love is: ſecondly, I will prove the truth of the point by Scripture and Reaſons; thirdly, I will make uſe of the Doctrine, and therein I will propound the trialls of this grace. Premiſing ſtill this caution, that as needefull a grace as this is, yet I make it not of that eſſentiall nature for the very act of receiving as Faith, though otherwiſe moſt neceſſary for the Supper, becauſe it is that grace which improves and beautifies the whole Communion of Saints, and much more the Communion (for ſo we call it) of the Supper.

The fourth grace is Love.

Entry.

Three things.

For the 1. of theſe three: Sacramentall love (differing no otherwiſe from the grace of love, than as reviving of it differs from the thing it ſelfe) is a grace of the Spirit in the ſoule of man, and the daughter of faith, renewed by occaſion of the Sacrament in all true receivers; whereby they are ſo united unto all that are their fellow-members, that they enlarge themſelves to all occaſions of their good, for the ends of Communion. In this deſcription are ſix diſtinct things: 1. The Author of it: 2. The begetting cauſe: 3. The circumſtance of reviving: 4. The forme or being of it: 5. The act of it: 6. The end it propounds. For the firſt, I call it a ſanctifying grace of the Holy Ghoſt in the ſoule. Vſually we plant Love in the Affections and concupiſcible part: But here I plant it in the Will of the ſoule, aſcribing to it an higher ſeate, than an appetite or paſſion, as being grounded in the choyſe and purpoſe of the ſoule, and planted by a farre ſtronger agent than affections are, and

1 What it is.

Six things in the deſcript.

1 A grace of the Spirit.

to an higher end: But of this I say the lesse. That the spirit is the
Gal. 5. 22. workman of it, appears by direct Scripture. *Paul* gives it the birth-
right of all fruits of the Spirit, *The fruites of the Spirit are love,*
Rom. 5. 5. *joy, peace, &c.* And the like he saith in sundry places. For the Spi-
rit shedding the love of God into the barren and hatefull heart of
man, causeth it to conceive like love to them who are begotten, as
that was in him that begat. Hence that of our Saviour: *Thou evill*
Math. 18. 32. *servant, Did not I forgive thee all the debt, even of many Talents?*
How then oughtest thou to forgive him the debt of pence? Till (then)
the soule bee seasoned with the love of God in pardon and holi-
nesse, both to save and sanctifie: it cannot possibly love his brother
Iob 8. 11. spiritually. Can a rush grow without mire? Or can love bee in
us, till a principle of the Spirit infuse it. It is commended by the
Ioh. 13. 34. Lord Iesus himselfe, *A new Commandement give I unto you, that yee*
Rom. 13. 9. *love each other.* All the Law is fulfilled in it: It is infinitely mag-
& 10. nified in *all the* Scriptures, in 1 *Cor.* 13. It is described by abun-
dance of both negative and positive properties, all which shew the
originall to bee divine. But especially in the first Epistle of Saint
1 Ioh. 3. 11. & *Iohn*, where it is made first the charge of God. Secondly, the off-
2. 10. & 4. 7, spring and birth of God. Thirdly, a marke of the Elect and saved.
8. & 5. 2. &c. Fourthly, that which especially is occupied about brethren, such as
are borne of God, members of the militant Church: All these ar-
gue of what kinde and seede it is; not of flesh, nor of the will of
man, but of God.

Use. To discerne this Coyne of heaven from all counterfeite stampes
in this kinde. There is a deepe vicious love contracted by the fel-
Gen. 49. 5. lowship in sinne; *Simeon* and *Levi*, brethren in evill: yea, this
is almost as strong and deepe as hell. Theeves have their league,
and drunkards their love, union and fellowship, yea sworne bro-
therhood. The spirit of errour and heresie is strong to linke the
heart in love: yea, Iesuites are so knit to their Catholicke league,
1 Cor. 13. 8. that death cannot dissolve it. And yet *Paul* implyes, that this may
want true love. Men have a garish humour of love and pangs of
affection, so that in a moode, they pretend the greatest love, but
on the sudden, they either stabbe each others, or else hate each o-
ther more than ever they loved. As the bands are which tye men,
so is their love. Carnall lusts, gaine, sweetnesse of manners, po-
litick respects to make use of each other, naturall regards, likenesse
of manners, or professions, or disposition of soothableness and
courtesie derived from Parent to Childe, or a civill love, standing

in

in an entercourse of mutuall offices, (love me, and I will love thee) or such like; all of them are a sort of love which Religion doth not disanull, but season and subordinate in the elect, to this fruit of the Spirit, even as the powers of the naturall and sensible soule are subject to reason. A Christian hath other love, yet from a better principle of spirituall love.

2 The parent.

The second thing is the begetting cause of it, and that is Faith effectuall and unfained. Hence *Paul*, 1 *Tim.* 1.5. saith, *Love proceedeth from a pure heart, and faith unfained:* and as a workeman both makes a toole of his trade, and workes by it also: so faith begets this love, and worketh by it. Now faith in this worke doth two things: 1. It breeds it; 2. Purgeth it: First it breeds it, and that two wayes; 1. By an infusing quality: 2. By a perswading. The infusion of it is this: Faith having possessed the soule with the love of God in reconciliation, diffuseth this love into the faculty of the Will, planting it there, & causing the sweet thereof to dwell in it. Christ comes not into the heart without the Spirit of Christ. Now the Lord Iesus his manhood was filled with this grace of love; the Spirit of the Godhead shedding it without measure into him: *That from his fulnesse wee might receive grace for grace.* Looke then what a loving heart, tender, mercifull, forbearing, forgiving, doing good to body, to soule: looke what amiableness, gentleness, usefulnesse was in his heart, that is shedde into the beleever. Now what that was, his whole life shewed: hee loved and prayed for his rankest enemies, died for those that crucified the Lord of life, converting three thousand of them at once: hee loved *Mary* and her Sister *Martha*, and *Lazarus*, and *Iohn* his Disciple most deerely. See Acts 2. 22. How hee went about, doing good even to all, healing diseases, preaching, converting. This Spirit then of the head is derived to us, to bee a privy marke unto us, whether wee are his or no: for hee that loveth not, is not of God; for God is love, and hee who loveth, dwelleth in God. Secondly, by perswasion. For this see 2 *Cor.* 5. 14. *The love of Christ constraines us, for wee thus judge, &c.* Marke: There is a secret perswasive in this love, to cause us to love one another; and that by judgement and good reason. This is that which *Paul* presses to the *Ephesians*, *Walke in love as Christ also hath loved us, and hath given himselfe for us, as an offring of a sweet savour.* So againe, *Put on as the Elect of God, the bowels of mercies, kindnesse, forbearing, &c.* Why, *Even as Christ forgave you, so also doe yee.*

1 Faith breeds it.

Rom. 5. 5.

Ioh. 1. 17.

See Act. 2. 22. & Mat. 11. 19. & Luk. 7. 13. & 23. 34. &c. Act. 2. 36.

Ioh. 11. 5. & 36.

1 Ioh. 4. 8. & 16.

2 Cor. 5. 14.

Ephes. 5. 2.

Col. 3. 13.

This

This is a ſtrong diſpute from relation of head to membets, reaching to all holineſſe, but eſpecially to this branch. For what a diſproportion were it for us, to joyne the body of a Lyon, fierce and cruell, to the head of a Lambe, loving and meeke? What villany were it for a man, dealt mercifully withall by his Maſter, to take his
Epheſ. 2. 13. fellow by the throate? If Chriſt hath deſtroyed enmity, broake downe the wall of ſeparation, and made peace for me when I was paſt hope, how ſhould I love and live with my brother? Chriſt ought me nothing, but I owe him my ſelfe. Should I after ſuch love,
Philem. 19. ever know any enmity? Or if I ſhould, ſhould not ſuch love as this quaſh it for ever? If I ſhould live in heart-burning, jealouſie, bitterneſſe, and hatred, ſhould I not looke that the ſweet morſell of
1 Ioh. 4. 10, 11 mercy ſhould come out at my noſtrils? Hence it is, that S. *Iohn* ſo preſſeth this point: *Herein is love, not that we loved him, but he us: Beloved, if God ſo loved us, we ought alſo to love one another.*

Secondly, Faith doth purge love from manifold corruption; by name from theſe eye-ſores: Firſt, from all partiality. Wee reſtraine and limit our love to ſuch perſons as we our ſelves affect for ſome parts and endowments: others are not ſo precious in our eyes; wee cannot affect them, becauſe we ſee cloſeneſſe, harſhneſſe, techineſſe, pride and ſelfe, to abound in them. But love is unpartiall, as well reaching to the undeſerving, provoking, as to the amiable (in point of ſoundneſſe, I meane, though extent may differ) and overcomming evill with good: for the roote of it is an higher thing than ſelfe-love, and drownes all diſtaſtes in him, that forgate all our injuries and died for us. Secondly, from all inconſtancie. Every foole lives in his moode, while the pang laſteth. But as the torrent is ſoone up and ſoone downe, ſo it is with many lovers, they are either as high as the skies, or as low as hell, either men are the beſt with them, or worſt living. Whence is this?
Gal. 1. 18. from their fickle heart, which wants a bottome. Love cauſes the ſoule to be firme, conſtant, equall; and if occaſions be offered of any breach, yet ſoders it up betimes, that they grow not deepe and incurable. So thirdly, from all ſo injudiciouſneſſe, and errour. Love is wiſe, imparting it ſelfe, as it ſees the object require: it is not alike to all. There is a falſe and counterfeite love in ſome men, who out of either a weakeneſſe, or formality of courteſie, will impart themſelves to ſuch as they meete with very gently: and a man would thinke this came from a deepe habit of love: But if yee obſerve them, it commeth from a ſlightneſſe and emptineſſe, for they will

Secondly, Faith purges it.

1 From partiality.

2 From inconſtancie.

3 Folly.

will impart themſelvēs to all alike: The beſt Divine in a countrey, and the verieſt Ruffian ſhall ſhare equally in their affections, no difference. They will be liberall to good cauſes, but ſo they will to bad and baſe ends alſo. What a fulſome love is this? What amiableneſſe diſcerne theſe in the object of their love, who can love the hatefull and to be abhorred, as well as the beſt? Fourthly, from all weakeneſſe and ſuſpiciouſneſſe. There is in ſome tempers a marvellous jealouſneſſe, which makes them ſo conceited, that the leaſt toy, or wry countenance, puts them into a new frame, when as yet the occaſion conceived is meere nothing in all the world. Melancholy may afford ſome ſeede to this ill humour, but pride is the fomenter of it, and ſelfe-love the nurſe. It is enough that theſe men thinke themſelves ſlighted or wronged: it skils not whether they be or no: conceit affords realneſſe ſufficient. But this love is too rough hewne to couch cloſe in the building of communion, candor and ingenuouſneſſe of ſpirit, loath to thinke ill of that which is ſo, (more than needs muſt) but abhorring it, when no cauſe is, and rather ſtriving to interpret all at the beſt, is a more meete ſtone to lye in this frame. Fifthly, all ſtreightneſſe, and (as I may call it) hide-boundneſſe of ſpirit: many Chriſtians are of ſo dry a temper, ſo narrow-breſted, that their love lyes onely in a courſe of ſlight trifles: they thinke it a ſuperfluity, to love in any other meaſure, than that they may feele no vertue to goe out from them to others. They cannot beteame any, the enlargement of their bowels: they thinke it waſte, to breake a boxe of oyntment upon the feete of the Saints: But if any ſhreds will ſerve, ſuch ſhreds as they can part with, and feele no loſſe, yee ſhall have from them. This cauſeth them to be uncomely members in the Communion of Saints, and their love to be odious and unſavory: for love is as her object requires, where an ounce is needed, a dramme ſhall not ſerve the turne: (within her power) a pound is as ready as a ſhilling, or a ſhilling, as a penny. O yee *Corinthians* (ſaith *Paul*) I am enlarged unto you; becauſe I love you, I can beteame you any thing, even my owne ſoule: ſo, love is bountifull, and not ſhrunke up as a bottle in the ſmoake. Sixthly, All ſelfe and ſelfe-love, the very bane of communion. When men will alway ſet ſome ſuch addition to the grace of a man; that although hee ſeeme to love for grace; yet except there bee ſome other by and ſquint ayme, of ſweeteneſſe and courteſie, of pleaſure, gaine, reputation, or that which ſome way ſatisfies it ſelfe; alas, their

4. From weakneſſe. 1 Cor. 3.16. 5. From ſtreightneſſe. Iohn 12.3. 1 Cor. 13.4. 6. From ſelfe.

love is cold, and falles off. Such ſhall bee markes in their eye, as will praiſe their gifts, or lend them as their needs are, or doe them good offices ſo as they may ſerve their turnes. But for others, they are not very forward to ſeeke them. Whereas true love is ſelfe-denying and cleane-handed: Sets heart where God ſets his; and although (as the caſe may ſtand) offices of love are due and owed, yet for thoſe reſpects, a good man abhorres to love; and loves for that excellency of grace which he beholds. That ſparkle of divine nature which ſhee can diſcerne to ſhine out of a ſoule, in any kinde, as Humility, uprightneſſe, faith, mercy, innocency, or the like, are the Loadeſtone which knits them and drawes them together. Seventhly, pride and vaineglory. For many there are, who thinke themſelves ſo compleate, as if the body held not them, but they it. They are too proud to have entercourſe with others, of all rankes: They muſt be very choyſe and peculiar Divines of great fame and worth, whom their love muſt honour: But if of a meaner ſort, they have no edge to them. Their love is as proud as his, in Saint *Iames*, who ſaid to the gold ring and pearles, ſit thou here, as deſerving my love; but to the meaner man, ſit thou at my footeſtoole! Oh! ſaith the Apoſtle, is not this to have the love of our Lord Ieſus in the acceptance of perſons? Others out of ſingularity affect new opinions by themſelves, weary of the old grounds of truth, as too meane for their curious and fine wits, and thus bring in Schiſme and faction in ſteede of peace & conſent in the Church. Others are ſick of a preſident & ſtiffe ſelfe-willedneſſe, ſo that look whatſoever they have once vented and broached, bee it never ſo unſound, yet they will ſtand out in it, and what they have written they have written: whatſoever confuſion they cauſe thereby. So alſo, others are ſo vaine-glorious, that either they muſt ſway and rule the roſt, in what companyes ſo ever they become: if they be not attended onely, their gifts and parts admired, and all cry Grace, grace, to their opinions, (though they diſdaine the gifts of others better than themſelves) all is marred; Whereas love is humble, thinkes better of others than it ſelfe; in giving honour, goes before others, and is equally minded to thoſe of lower degree, moderate in her tenets, willing to ſubmit to any that ſhew better reaſon. Eightly, Cenſoriouſneſſe, for then if they ſee any goe in any other way than themſelves, they never enquire into their reaſons, much leſſe forbeare and ſympathiſe them in their (ſuppoſed) weakeneſſe, but condemne them preſently,

7. From pride

Rom. 11.18.

Iam. 2.1,3.

1. Tim. 1.4.

Rom. 12.16.

Iohn 19. 22. Gal. 5. ult.

1 Cor. 13. Rom. 12.10, & 16.

8. From cenſoriouſneſſe.

ſently, unheard, and unknowne: Whereas love is ſupporting and tender, chooſing rather never to eate fleſh, than to offend the weake: But ſome if their conceit bee croſſed, (though never ſo mildely and with reaſon given) yet with a prejudicate heart, foreſtall their intentions, ſuſpect and ſhunne their perſons, and judge them inſtantly for refractary and opinionate; not remembring that ſo it hath ever beene, and will be in the Church, that in ſome particulars which ſome allow, others will ſtraine and ſcruple; and therefore ſuch ſhould bee forborne and tendred, ſo farre as may ſtand with the common peace. Gal.6.1. 1 Cor.8.10.

Laſtly, and eſpecially Diſſimulation. Other vices ſeeme to teare the coate, but this to ſtabbe the heart of communion: Therefore *Paul* chargeth, that love be without diſſimulation: let there be no falſe brother, who under colour of love, ſhould undermine his brother. 9. Diſſimulation. Rom.12.9. 1 Ioh.3.18.

Paul alſo ſaith, All have not faith: he meanes there, fidelity to be truſted: ſound to God and his brother. Such as can ſay to their brethren, I am as thou art, and my horſes as thy horſes: I am weake in my love, but ſure and true; whereas it is with many as it was with *Ioabs* ſword. It is ſometime in and ſometime out. They are not true and conſtant in their love, yea many, their tongues are ready to jangle, and their feete to carry tales againſt thoſe whom they will ſeeme to love and honour; belike hypocrites, they ſpeake faire words, and their words are as ſmooth as oyle, but their tongues are as ſwords and coales of Iuniper; yea themſelves as *Ioab* taking *Abner* and *Amaſa* by the beard in great love, and with the other hand ſhed their bowels to the earth: Theſe are ſome few of thoſe many diſtempers which faith purgeth love from, or rather them who profeſſe to love: By the which judge of the reſt. 2 Theſ.3.2. 2 King.3.4. 2 Sam.20.10.

The third point is, that this love is to be revived at the Sacrament: hence it is called Sacramentall. No winde of an Ordinance but bloweth good to love: for all are (more or leſſe) ſanctified to this purpoſe. ſweetely ſaid the Pſalmiſt: *Oh, how good and comely a thing it is for brethren to dwell together!* Meaning, that as cohabitation is a great improver of civill love; ſo the houſe of God, in which Gods weather-beaten ſervants in this world doe meete together, is a ſingular band and provoker of love. When they conſider one God, Chriſt, Spirit, truth, one Baptiſme, one Supper, one hope, one faith: (all which the Ordinances of word, prayer and Sacraments doe exhibite) Oh! how doe they conceive heate 3. Point reviving of love at the Sacrament. Pſal.133.1. Eph.4.5,6.

of lovē, before theſe rods? But above all, thē Sacrament of the Supper is ordeined for love. So ſaith *Paul*, The bread which wee breake, and the wine which wee drinke, are not they our Communion with the body and blood of Chriſt? And what of this? Marke how hee inferres: For we being many are one bread, and one body: for wee are all partakers of one bread. Many wheate Cornes and grapes doe not more partake of one loafe and cup of wine, than the Receivers doe of one Chriſt. So that next our partaking of him, wee partake of each other, and that under the moſt reall Symboles of Communion. The Papiſts may in this teach us, who when they have any villany which they would moſt combine and ſecret themſelves in, come to the Sacrament. In this (I grant) baſely, that they ſtretch it to ſtrengthen helliſh communion. But well, if by it they did provoke themſelves more to ſerve in love, to bee faithfull and painefull for each other. Therefore the Pſalmiſt, ſpeaking of the union of the Church, addes, There are the thrones of diſcipline; and aſſemblies of Religion; as if they were the ſinewes of it. And who is hee (that is not utterly debaucht) whoſe heart hath not this inſtinct, that the Supper is for love? Vſe having prevailed to call it, The Communion. Witneſſe the Conſcience of the worſt, (though rotten) who then count it a maine thing to bee at amity; though it bee but while the day laſteth.

1 Cor. 10. 16, 17.

Pſal. 122. 5.

The 4. The forme.

The fourth point, is the forme and eſſence of Love; that is, Vnion. *Ieruſalem* is as a City compacted; that is, dwelling cloſe; noting, that love takes all joynts, and compacts them together; not onely them whom other bands of nature, civilneſſe, or family hath linked, but ſuch as are otherwiſe ſtrangers and farre off. Hence the Prophet ſaith, that under the Goſpel, the Lambe and the Lyon ſhould feede together: (that is, put off their contrariety) and the litle childe ſhall then put his finger into the hole of the Cockatrice. So *Paul*, Hee hath reduced (or contracted) all into one by his death, making peace, and deſtroying enmity; All both in heaven, earth, and under it, being brought to a league, either to love, or not to feare each other, either ſo findes or makes one. As the ſoule makes the body one, by the band of the ſpirits: ſo doth love make the members of this ſpirituall body, one. One ſoule, one minde, one heart, one fellowſhip was in the primitive Church, yea even one wealth, as then occaſion required. Note this then: The beeing of Love is Vnion; bee there never ſuch

Pſal. 122. 4.

Eſay 11 6.

Eph. 2. 15.

Act. 2. 46.

ſuch diſproportion of particulars, for yeares, gifts, birth, wealth, place, or manners; yet this grace makes all unequalls, equall and one. There could not elſe be ſuch a ſenſiblenes between the members, ſuch ſympathy, likeneſſe of minde, of heart, of courſe, if this were not. One Spirit cauſes them (though ſo farre off as *England* & *America*) to be one. We know a member cut off, feeles no more the welfare or paine of the body. But union cauſes each toe to bee afflicted with the affliction of the legge, thigh, back, or head. All are knit by the mediation of fit joynts, ſinewes and bands into one, and therefore grieve or joy in each others griefe, or welfare; yea, do but cut off theſe Pipes of union & ſenſibleneſſe, & what becomes of that inſtinct which ſends every member about the others buſineſſe? the foote to goe, and the hand to worke for the good of the whole? Eph. 4. 16.

The fifth point, is the Act or exerciſe of Love. This ſtands partly in the negation of all oppoſite vicious diſpoſitions, as wrath, crying, bitterneſſe, ſullenneſſe, envy, rejoycing in the evill of others, heart-burning contention, quarels, jealouſies, uncharitableneſſe, unmercifulneſſe and the like, of which I ſpake in the act of faith purging: and partly in negative acts as occaſion is offered. For inſtance; hiding of a multitude of ſinnes when they may be hidden: paſſing by offences both in word and deed, concerning our name, or goods, ſo farre as may be: if neceſſity require, that wee (by law) ſeeke defence of both, then that ſtill the heart looke at her owne honeſt cleering, rather than at any perſonall revenge: not interpreting things left-handedly, (an heatheniſh quality) but as fairely as poſſibly they may bee conſtrued: So alſo forbearing the ſeelineſſe, weakeneſſe, and leſſer meaſures of other mens graces: their techineſſe, errours, and follies. Waiting to ſee the end of a thing: not ſo rejudging perſons, intents, events raſhly: Forgiving ſuch as have offended us, whether in their heate, or coole blood, eſpecially if we find them ready to ſeek it by making amends, abhorring implacableneſſe, yea and this often, not to ſeven times, but ſeventy times ſeven; even as we our ſelves would be heard in the like from God: So alſo, moderating of juſtice in caſe of ſtrife, vantage of Law: Extreame right may prove extreame wrong. When a poore man then is fallen into our hand, wee may not deale in the hardeſt manner; cauſe all creditors to come about his eares and to undoe him: or take for pledges his Bible, his garment, bed, mil-ſtones, bread, &c. Adde to theſe others of like nature. Secondly,

The fifth. The Act. Col. 3. 8.

I. Negative. Iam. 5. ult.

Eccleſ. 7. 10. Epheſ. 4. 32.

Mat. 18. 22. Matth. 6. Mat. 18. 35.

2. Posi. on. love extends her selfe to all such Acts of communion, as shee is occasioned unto: and that first, both in maintaining of those inward graces of the spirit which should put forth the soule unto them, as

Col. 3. 12. tendernesse, painfulnesse, long-suffering, amiablenesse, mildnesse, courtesie, thankfulnesse, kindnesse in mutuall offices, plainnesse, largenesse humblenesse, and whatsoever of such quality. 2. As also practice and exercise of loving action: 1. Either to all, as to hold peace with them so as is possible (with good conscience;) and to helpe, pitty, and releeve their bodies or soules, though they deserve the contrary: for there is an holy overflow of love in the godly, even extended to such as are without, that their hearts may be bro-

Ephes. 6. 10. ken: of this sort are these; Usefulnesse in common life, (for a righ-

Iob 5. 7. teous man and a good man should goe together) readinesse to assist, advise and protect the shiftlesse & wronged against their

Iob 31. 16. encroachers; as *Iob* was the poore mans sanctuary: especially of Orphans & widowes, whose low hedge is soone trod down: And that by free counsell, riding, writing in their defence, if neede bee. So, neighbourly offices. 2 Or else, (and that especially) to that houshold of faith, our fellow-brethren: and those either neere hand or remote; for the love of the faithfull bends it selfe to God himselfe: But as *David* speakes *Psal.* 16. 2. because it extends not to him, therfore it returnes upon those whom he hath made his Attournies to receive it. First, for particulars we must know, nothing can act beyond it owne spheare, and so the love of the Saints shines most beautifully within her owne precinct; I meane to them whom she is neerest unto in place and also in compasse.

To the Minister. 1. To the person of Gods Minister, his name, estate, and welfare; to maintaine, countenance, and assist to their uttermost; especially in

See Heb. 13. 1. streights, sicknesse, and other necessities, and to expresse our selves towards him, as under the greatest prosperity.

2. 2 People. Heb. 13. 2. Rom. 12. 13. Iudges 19. 15. 2. To the persons of such faithfull ones as offer themselves unto us, by occasion of travell or businesse, that we be harberours unto them, and make much of such, esteeming their fellowship farre above our welcome. But it is now growne to this, that (as that Levite at *Gibea*) so a good man if he lye not at an Alehouse, may lye in the streetes. An ill signe.

3 To Christian neere dwellers, 3. To those Christians among our selves who are decayed, not by their sinne, but the hand of God, as fire, sickneese, or the like losses (best knowne to such as are neerest:) and therefore more concerning such than strangers, who may easily be deluded. And this to

be

be done in season before the breach be too farre gone; at which time a shilling may doe as much good as ten after.

4. To the bodies in generall of all poore Saints whom wee must alwayes have among us in steede of Christ himselfe, to discover what spirit of love is in us, towards whom we must shew love, frankely and freely, beteamingly and cheerefully, in all simplicity, with bowels, that is, abundance of compassion to six and seven, dispersing not grudgingly, upbraidingly, or niggardly. To these true poore not onely rates for collection are due, (as to all) by the Law, but severall and privy mercy. Now here, as the bodily distresse lyes in speciall, so doth mercy draw lines from the center of Gods Commandement, (*To doe good and to distribute forget not. Cast thy bread upon their waters, &c.*) to each necessity: one love extending it selfe to many operations, according to judgment. If she beholds the tattered or naked, she earnes to cloathe them: if the hungry, to feede them: if pennilesse, to money them; if sick, to visit them, if imprisoned, to comfort and releeve them: or howsoever their sorrowes are, in their credite, state, posterity or the like, to succour and stand by them. So againe (and most of all) to the soules of the faithfull; to extend our charity according to their needes. Not each one tending himselfe and looking to his owne private welfare of soule; but to see that the commonwealth of soules prosper. And here love is full of eyes, towards the weake in knowledge, to enlighten them as *Aquila* did *Apollos*: Toward the offensive to resist and reprove them sharply, as *Paul* did *Peter*: towards the fallen either by weaknesse, to restore them and joynt them, *Gal.6.1.* or by revolt, to gaster & recover them: to comfort the sad, to warn the unruly, and to exhort & quicken the weake & staggering. Generally by good example to walke so unblamably toward all, that the bad may bee daunted, and the good heartened, built up and furthered in their most holy course.

4 To the bodies of Saints. Ioh. 12.8. Rom.12.8. Rom.12. 13? Heb.13.16. Eccles. 11. 2? Mat.25.33? 34. 5 To the Soules. Act.18.26. Gal.2.11. Tit.1.13. Iude 23. 1 Thes. 5. 14? 1 Pet.2.12.

Secondly, as a fountaine narrow at the spring, diffuseth it selfe in her passages; So Love: shee alway begins at home; yet enlargeth her selfe to them that are a farre off: even the whole Church in the corner, in the country, in the kingdome, in which she liveth: yea further, even to other lands and the Churches thereof. One spirit possesseth the whole body for each members good, and each member for the good of the whole, & that both for outward and spirituall good. For outward, that all promises of prosperity belong to the Church: So if it seeme good to providence, she may enjoy them.

2. Generall Diffusion of love. 2 Thes.3. 3 Ioh.2.

Thus *David*, *Pſal.* 144. 12. prayes for this, That our ſonnes may be as plants, our daughters as poliſhed ſtones: That our garners be full, our ſheepe plentifull, our oxen ſtrong; and no beggers in our
Pſal. 122. 6. 7. ſtreets. But eſpecially love lookes at the inward proſpering of the Church; that it may goe well with it, that the kingdome of Chriſt
Dan. 9. 7. may be ſet up throughout it, farre and wide. And therefore firſt
Ezra 9. 6. ſhee mourns for the ſpirituall ſins of the whole body, eſpecially thoſe that threaten her ruine; dallyance with the word, contempt and profanation of Miniſtery, Sabbaths, and ordinances; declining from the power of godlineſſe; chooſing to ſerve God for forme, ſecretly looking towards Popiſh traſh, as being weary of ſound doctrine. Secondly, rejoycing to conſider, that the Lord hath yet reſerved to himſelfe many whoſe hearts are upright with God, holding their firſt love entire, and their zeale unſpotted with the filth and dregges of the age and time; ſerving their generations as *David* did, *Act.* 13. 38. Thirdly, ſorrowing to ſee the diſtreſſes of the Church abroad, to heare of the ſad diſaſters that are; the darke
Eſay 63. 15. Zeph. 3. 18. Micah 2. 7. wayes of providence, the diſappointing of our hopes, the mourning of Aſſemblies, the unfruitfulneſſe of ordinances, the ſtreightning of the Spirit, the diſſipation of ſheepe into the remote corners of the world. Laſtly by faith, holding the promiſes that concerne the Churches victory, as that ſhee ſhall poſſeſſe the gates of her enemies; *The gates of Hell ſhall not prevaile againſt her*: ſhee ſhall ariſe
Matth. 16. Micah 7. 8, 9. even in her falling, and ſhall ſee light in darkneſſe, untill at laſt the Lord plead her cauſe, execute vengeance againſt her enemies, head and taile, branch and ruſh, and bring forth her light as the morning. This for the fifth point.

The ſixth. The end. The ſixth and laſt is the ēnd why Love doth thus act it ſelfe: All theſe paſſages of love, although they conveigh in them ſome good to the body and members: yet looke at a further thing, that is, the edifying it ſelfe in love; and the finall well beeing thereof in this vale of miſery. Concerning which, and the increaſe of grace in the body and members, the Reader may looke into my Catechiſme in the Article of Communion, & there helpe himſelfe And this be ſaid of theſe ſix grounds, by which this grace may be the better underſtood, & according thereto, try himſelfe, if he be wiſe. Which work, though I might have ſpared; yet knowing that weake ones as well as ſtrong may meet with my Book: I will (after I have grounded the point) come to application, & among other uſes to examination.

2. Generall. For the point then, this it is, Love thus deſcribed is a neceſſary grace

grace for the Sacrament. And it appeares first by proofes thus: The Analogy of the Passeover, which the Lord commanded to be eaten in one house; not only lest the Lambe should be broken & divided, but rather to typifie this Sacramentall love & union between those that received it. Again, whence was that, That no bone of it should be broken? Surely not only to typifie the Lord Christ, that he that enjoyeth him, enjoyeth him whole; but to shew also, that those who will be bone of his bone, and make him their nourishment, must be whole, unbroken, and unshattered in their Communion: as wee know his seameless coate was another type of this want of rupture and division in the Church. In *Psal.* 133. *David* is ravished with love and amity of the Church in the use of the ordinances, of which this was one. And what saith he? Oh how comely & good a thing it is for brethren to dwell even together? Even to come together as one man! And he resembleth it to the fragrant oyle of *Aarons* consecration, and the fruitfull dew upon *Hermon* and *Zion*. Yea, even those love-feasts as badly as they were used, yet intimate that ancient Churches desire to nourish Sacramentall love. And Text of *Paul*, 1 *Cor.* 10. 18 who by this Sacrament, and the element thereof, presseth Christian love, (as in *Eph.* 4. 5. he urgeth it by the Oneship of God, Christ, Baptisme, and Faith) doth cleerely prove it. The bread we breake made of many graines; the wine we drinke consisting of many grapes: what is it but our love and fellowship in the body? And one speciall proofe must not be forgotten: Reade *Iohn* 12, and 13, and 14. where Christ exhorted his Disciples about sundry things immediately before the Supper; this is one of the many and oftest urged, that they would obey his new commandement, and love one another. Have peace in your selves & each with other: Five or six of such passages there. And the Evangelist doth not so expresse that consent and love of the Church in this Sacrament of breaking bread: But he inferreth strongly thereby, that it was a peculiar grace to be brought thither.

The proofes. Exod. 12. 3. Num. 9. 12.

Exod. 12. 8, 9.

Psal. 133. 1.

For why? first whereby shall the foule more comfortably satisfie it selfe about the truth of her faith, than by this love? for faith worketh by love. The workeman and his tooles goe alway together. *Reason* 1.

Secondly, by what shall we testifie our soundnesse of judgement, touching the way of Gods communicating himselfe unto each member by and through the body, than by comming to receive in love as well as in faith? And how can they better declare their humility than by this, that they acknowledge, the roote beareth them up, not they it? *Reason.* 2.

But

Reason 3. But the third reason is chiefest: The Sacrament containing the very instruments, bands and cordes, by which the Lord Iesus reconciled his Church to himselfe, to make it one, *viz.* his body & blood, who should dare to defile it with enmity? Even Heathens themselves loathed ceremonies in their worship, repugning to their institution: as to admit of dwarfes to *Hercules* his sacrifice; to suffer such to come to *Bacchus* his Feasts as were too sad; to *Venus*, who affected virginity; to *Saturne*, who were not sad and solemne. What comelinesse then shall the Lord looke for at his Sacrament? That all who come to a Sacrifice grounded in love, should not dare to come in bitternesse, and so defile it?

Reason 4. Fourthly, if all other ordinances doe so absolutely urge it, that else they are marred, how much more this? Looke two texts, one in 1 *Tim.* 2. 8. *Lifting up pure hands, without wrath.* And 1 *Pet.* 2. 1. 2. *Where all such as covet the Word, are bidden to cast off all superfluity of malice and wrath, and envies, &c.* Now if this be so necessary for all, how much more for this?

1 Tim. 2. 8.

Reason 5. Lastly, the conscience excusing us in this, that we bring love, doth also leave us well appaid in sundry things of farre greater consequence: As that wee love him who begat; That we are borne of God, that we are verily Christs Disciples, that we are passed from death to life, with an 100. more. Now he who hath evidence of all these within himselfe, how sweetly may he sit at the Sacrament, not onely with Saints, rejoycing in their mutuall welfare, but even with Angels? So much for Reasons.

1 Ioh. 3. 14.
1 Ioh. 4. 7.

3. Generall. The Vses. *Use* 1. Branch 1. Of terrour.

Now I conclude with the uses of the Doctrine. First, let it be terrour to all that dare abuse the Supper by comming to it without this Sacramentall grace of love. And (to terrifie them by degrees) they come in the fore-ranke that cloake their treachery and villany both in their owne hearts, and against others, under this ordinance. Iesuites establish their trayterousnesse against Princes, States and Common-wealths, by this meanes; and digge deepe to hide their counsels from God and man. As *Iacobs* sonnes used the pretext of Circumcision, and *Iudas* covered his treason by the Passeover, *Iezabel* hers with fasting, with impudent faces, being yet full of murther and treason, but in need of secrecie, he exposed himselfe to a desperate conscience, that could not repent; that so he might goe to his worke without checke or feeling: and so his eating the sop was costly. So shall the Sacrament be to all such as under their receiving it, doe hide their griping usury, unmercifulnesse; For who (thinke they)

Gen. 34. 19.
1 King. 21. 9.
Mat. 26. 26.

they) will judge us such in the second Table, seeing us to be so devout in the Sacrament? Doe yee not see (say they) how folke balke the Sacrament, when they are come to it? But a as! wee goe through stitch with it. It is true, so yee doe, if that were the worst, if yee were as ready to be purged of your rancor and malice; Then I would say yee had put on a brest-plate indeede of proofe; But now yee are armed with a paper defence, which conscience and the wrath of God will shoote through one day. Cleanse your hearts ye sinners, and purge your hands ye hollowly minded. Lay away your colours, and pluck off these mufflers of uncharitableness; and so ye are allowed to compasse the Altar of God with washen hands and in innocencie of love. Agree with your Adversary not onely man but the Lord quickly, soder not nor equivocate, but deale sincerely. Empty out all filth and turne the bottome upward, that yee may be the children of him who as an innocent Lambe shed his blood for enemies, that you might not know any save his. This feast of the Lambe will be a costly feast to you, that want, may cast off this lappe of the wedding garment from you.

Lam. 4. 8.

Pfal. 26. 6.

Secondly, terrour againe to all who basely blanch over their owne conscience, by seeking a kinde of peace and good will betweene themselves and their enemies just before the Sacrament. Not for true reconciliation as if they desired that, but to keepe in the Sacrament from comming out at their nostrils: Oh ye wretches! yee defile your selves wilfully in the things yee know. Not much unlike that Iew, who being under feare of breaking the Sabbath in taking ship, and yet willing to goe, hired a Turke to thrust him into the ship, mocking his conscience. Who hath taught you thus to paint the outside of your rotten Tombes of hollow love, with such varnish, knowing the inside to be as it is? For no sooner is the Sacrament over, but yee returne to your vomit, to your former jarres & quarels, and so weare your sinne as a marke upon your faces for all to see, and for the Lord in wrath to curse you, saying, Never grow love from such rootes or trees of bitternesse any more, such as proclaime their sinne as *Sodome*.

2. *Branch.*

Thirdly, terrour to all such, who (although their lives swarme with the sinnes of selfe-love, rage, envy, tale-bearing, and unpeaceableness, yea grinding the face of the poore, &c. yet they dare wipe off all crummes from their mouth, and come to the Sacrament. Nay some are so empty of this heart of love, that with him in S. *Iames*, they dare dally with love, & say to the needy, Be warmed, cloathed,

3. *Branch.*

Iam. 2. 16.

and

nd fedde, yet themselves give them nothing. Others there are of a curriſh and *Naballiſh* diſpoſition, that their oyle of love is not ſufficient for their owne Lampes, but moſt churliſhly deprive even ſuch of their due who are of their owne fleſh, as drunkards, &c. Oh monſters! how dare yee lift up your head before the Maſter of this Feaſt? and crucifie againe him that dyed for ſuch traytors as your ſelves? How dwelleth Sacramentall love in ſuch? Oh be ſcared from thus adventuring any further! Come no more, O yee fearefull ſpots of aſſemblies, into the holy place, in which Chriſts body and blood are offered: leſt (as dogges) yee catch at them, and bane your ſelves! Pray (if poſſible) that theſe wickednesſes may be forgiven you.

Act. 8. 22.

4. *Branch.* Fourthly, all ſuch ungodly youths, men or maides, whoſe practice is, (in Cities and great Townes) to turne the day of the Sacrament into a Sacrifice to *Bacchus*, and ſpend five or ſix houres of the Sabbath in junketting, chambering, and wantonneſſe, toſſing of pots, eating of dainty belly-cheere, playing at ſtoole-ball, barley-breake, dancing, and ſuch baſe behaviours. If yee aske them why? Oh, ſay they, we have received too day, this is a merry day with us! But if a *Turke* ſaw yee in this your holy-day worke, what manner of God would they thinke yee ſerve? And this is a more woefull blindneſſe, becauſe ſometime both Miniſter and chiefe of their Pariſh (not to ſpeake of their Governours) encourage them to it, and have no ſenſe of any ſinne: but thinke it a very fine way to make youth love well together! Oh yee profane creatures? Doe yee deſpiſe Gods holy bands, to bring in your owne rotten packthred? and doe yee turne his ſacred ordinances into ſuch ſcurfe? If ignorance and baſe cuſtome be the cauſe, be informed: if profaneneſſe, be alſo terrified; God will not be mocked. To conclude the whole uſe, ſeeke the remedy of all this: There is hope if yee be not hardned; ſeeke to know your enmity with the Lord himſelfe, and get his love to be ſhed into your ſoules, which may conſtraine you to love his people, and ſo come to the Supper and welcome. Deſpiſe not this my counſell.

Gal. 6. 7.

Vſe 2. Reproofe. Secondly, let it be reproofe even to Gods owne Servants, and likewiſe admonition to ſearch their hearts & lives for all this ſowre leaven of falſe love, and venome, which many of them dare ſuffer to clogge them from Sacrament to Sacrament; though perhaps they keepe the ſore ſweete, and ſo that it feſtereth not, yet they are very careleſſe in caſting out that bitter roote which daily ſpring-

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eth up and defiles them, through their proneneſſe to fall to it, Oh! true love is a jewell indeede, not every Merchants portion nor eaſily preſerved when it is gotten! Loth (I grant) we are to be noted for ſo unſociable and loveleſſe ones, that none can live by us, unfit for a Church or a Common-wealth; yet the Lord onely knowes what ſecret rootes and rindes there abide ſtill. Oh! we ſhould not top out the chiefe of the ſheafe only, but threſh cleane, and fanne ourſelves throughly of this ſcurfe! Having eſcaped a gulfe, we ſhould be afraid of a ſhallow! Oh how ſhould we breake our hearts to thinke what pettiſhneſſe and waſpiſhneſſe we walke with in our family, among wife, children, and ſervants? What pride, vaineglory, unkindneſſe, unforberance doe we utter therein? What croſſeneſſe and heart-burning among neighbours, if it be but for their fences and cattell? What buying and ſelling of each other for trifles? Oh Lord, if others of thy people did not more good than I, in releeving poore Chriſtians, and upholding good cauſes, all muſt needs goe to ruine? I feele what a weake prop I am! I live as if at my death I ſhould dye undeſired! A clod of the earth, and bundle of ſelfe-love, borne for my owne uſe! Wit I have enough to bite in all fruits of love, but none to utter them with bounty and beteaming! And ſome of us are ſo groſſe, as to thinke that good workes are but boaſtings of our goodnes; as for us we will renounce them, and be ſaved by faith! God keepe me from thy ſalvation! Learne poore wretch, That faith alone juſtifieth, but is not alone in her fruits. Others of us, if we be of any uſe at all by our love, yet are puffed up in conceit of our worth and ſervice, and how much other hang upon us, and how litle we upon them; whereas wee ſhould ſerve them in love, and feele no vertue to have come from us! How many of us are far from ripping up the ſeames of our ſoules, from diſtaſting of ſuch as cannot brooke us? How ſoone are we weary, & by one act of love, thinke our ſelves exempted from many? how many partiall have we? how rare and odde ones are they whom we can affect and humour! Oh caſt up theſe morſels, deare friends, & let all our receivings be with the unleavened bread of ſincerity.

Thirdly, let it be exhortation and examination, both to get and receive this grace at the Sacrament. First get it, goe over thoſe ſix branches before, and by prayer, importune the Lord to bleſſe the meditation of them, for the breeding of love unfained in thee. Thinke not the Sacrament to be a breeder of it: that only by faith is there improved and nouriſhed. And ſecondly, revive it at thy comming

Vſe. Exhortation & examination.

comming to the Supper, as thou wouldst come from it with cheerfulnes. Some few rules I have here set down for thy triall herein.

Triall 1. Matth. 6. 3. First, If thy right hand flatter thee not, and know not what thy left hand doth; that thou hadst rather doe many kinde offices of love, though none should know of it, than neglect one of them when thou seest God calls thee to it.

Triall 2. Secondly, If thou canst truly say, thy soule hath not what it would, neither doth any blood runne aright in thy veines, so long as thou knowest the Church, or any chiefe members of it to lye under distresse: although thy selfe dost swimme in prosperity. Nchem. 2. 3. Thinke of *Nehemiah* and *Vriah*.

Triall 3. Thirdly, If thy heart will not suffer thee to rest content with thy plodding about thy affaires and businesse, except thou can in the midst and sweetest thereof breake off and say, Now doe I neglect the service of my time, and so returne unto it. As *Ioseph*, full of affections to *Benjamin*, sought occasion, and cryed, Have every man from me, and so fell upon his neck. Gen. 45. 1.

Triall 4. Fourthly, If the love of God shed into thy heart, bee so sweete, and make thee so well apayd in thy selfe, that thou feelest a pretty ease, in dispensing with the base affronts and wrongs of ill-affected ones, or persons who discourage thee: That by this peace passing Phil. 4. 7. understanding, thy heart is so loathed, that thy froward, sullen qualities, and those darts of hatefull thoughts are even quenched in this blood of thy satisfier. Also when thou findest thy enemies so displeased, that thou canst not reach or win them by all thy love, yet even then thou art so farre from wearinesse in well-doing, that thou desirest to hooke them in by thy prayers, begging their conversion rather for their own good, than to be quit of their injuries.

Triall 5. 5. If in the desire of the subversion of the implacable and impenitent enemies of the Church, thou dare not forestall the Lord, or teach him when to send fire to consume: but submit thy judgement and will to the secrets of Gods judgement, who onely knowes the measure of their malice, and the incorrigiblenesse of their hearts.

Triall 6. 6. If we dare not rest in a propensenesse of our constitution, to be courteous, loving, and usefull, (which may come from nature and selfe-love) or onely loathe currishnesse and harshnesse out of a morall distaste, and cannot rest, till we can prove that our love is not from the will of man, or from flesh, but from God.

Triall 7. 7. If when we feele our base hearts streightned in the Communion of Saints; then we can even be revenged of our selves for it, and

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can with defiance caſt off our owne ends and ſhreds rather, which keepe our hearts in bondage, than ſhrinke in any loving affection or ſervice to which God calls us.

8. That our love's channell runne as freely and beteamingly to the Miniſters of God or others, when they are diſabled by age or other infirmities from their former abilities and employments, as when they improved themſelves to the uttermoſt, and we rejoyced in their light. Triall 8. Gal. 4. 14.

9. That we count it a farre greater mercy, that wee give, than if we receive. Being a kinne to that excellent Church of *Macedonia*, whoſe grace was this, to eſteeme the Lord farre kinder in lending them an heart to give to *Ieruſalem*, than *Ieruſalem* it ſelfe had cauſe to be thankfull for her reliefe. Triall 9. Act. 20. 35. 2 Cor. 8. 1.

10. That in the preſence of God we can finde, that the very approach of the Supper, ſummons our hearts to caſt off all ſuch oppoſition to love, as hath crept into our boſomes: bleſſing God, that it is a correction day to us; finding in our ſelves, upon, and after the Sacrament, our love and communion to be as a ſpring-tide in us. Triall 10.

11. If the Lord hath given us an heart to beare downe all diſcouragements of love from without, and all carnall objections from within, which might weaken it: As that wee doe but fleſh our enemies againſt us, and make them more bold to inſult over us, by our lenity and forbearance, than if wee did deale with them as they have done with us. That they are of a dogged baſe nature, and will not bee wonne with any love; that no fleſh and blood could containe it ſelfe in ſo perſonall, ſo bitter, and hatefull provokings, and wrongs, &c. The like cavils we have againſt all other actions of love, as giving, lending, &c. So in Law caſes, if wee be led by the rules of neceſſity, quitting of our ſelves from injuries which elſe wee could not; alſo love of peace, ſerving providence for the manifeſtation of right: and although we be loſers, yet reſting in Gods will, and learning to deny our ſelves, to be more patient and content to offer and waite upon him who will pleade our cauſe; abhorring all covetous, or revenging ends of our owne. Many more trials might have beene added; but I referre the Reader to the former grounds to helpe himſelfe. Triall 11.

The laſt uſe is Conſolation and encouragement to Gods people of two ſorts: Firſt, to all ſuch as walke in love, & make it their path and way. Many a good Chriſtian will ſay, I cannot boaſte of many evidences, but this I thank God, I can ſay, that my heart goes with the *Uſe 4.* Conſolation. Branch. 1.

the cauſe of God, to his Religion, Covenant, Ordinances, I love the Saints, &c. My affections and endeavours goe that way when I cannot goe, yet I can creepe, and methinkes the dogge of a good man is welcome for his Maſters ſake. I abhorre that ſelfe-ſeeking, and ſelfe-love, which reignes in the world, I practice compaſſion and love to all, both meane and great, knowne and unknowne, neere and farre off: and my prayers are caſt in as a lot among the prayers and petitions of the Church. I deſire no welfare ſave in hers, and as ſhee fares, ſo doe I deſire to doe. Oh rich ſoule be comforted. The Lord hath ſet his marke upon thee, and called thee
Eſay 62.4. *Hephziba*, one in whom his ſoule delights, his Love, his Dove, his Vndefiled one. Thy name is as a precious oyntment, therefore the daughters follow and love thee. By thine example many have loſt their brutiſh and ſavage qualities, and beene taught to feede with Lambes. They ſay of the *Panther*, that ſhee hath ſo ſweete a breath, that ſhee allures all the beaſts to her thereby: So that hereby ſhee hath her name. So is it with thee, the ſavour of thy amiableneſſe, ſhall honour thee whereſoever thou becommeſt, till at thy death thy workes ſhall follow thee. Though the Scripture bee written,
Marke 14.9. yet as the name of *Mary* that annoynted Chriſt, and *Dorcas*, and
Act. 9.9.36. *Cornelius* are in the word, ſo ſhall thine be in the Church. Oh! en-
& 10.2. joy thy ſelfe & come to the Sacrament with comfort, for the Lord Ieſus ſtands there ready with open breſt to welcome thee.

Branch 2. Laſtly, it may alſo afford encouragement to ſuch as feare themſelves in this triall of their love. And I confeſſe (as the manner of the world now is) there is ſo litle practice of this grace to be ſeene, that it were enough to quench the love of the firſt. Therefore I wonder not to heare ſo many to complaine of crackes and flawes in their love, and to ſee that men learne to halt, of them that are lame, to be froward with the froward, ſullen, teſty, unkind, and unthankefull, with ſuch as are ſo. Thy complaining therefore of thy ſelfe is juſt; yet beware leſt hereby thou debarre thy ſelfe of the Sacrament. Tell me then, Art thou heavy to feele ſuch ſcurfe in thee? that thou careſt not how others fare, ſo thou canſt ſleepe in a whole
Iames 3.13. skinne? and that the practice of gentleneſſe and mercy doth ſo hardly faſten upon thee? Doſt thou combate within thy ſelf againſt all naughtineſſe in this kind, and nouriſh the motions of that ſpirit which is pure, peaceable, gentle, and full of goodneſſe, and beare down the other as much as is poſſible? Deceive not thy ſelfe, and I dare not bar thee from the Lords Table: Although thou hadſt poore

fruits

fruits to boast of, yet sith our Lord Iesus hath not forgotten a promise of reward to a cup of cold water to a Prophet in the name of a Prophet, I cannot exclude thee from the benefite of the Supper. Math.10.42. Onely take heede least thou catch at such an encouragement to any evill end, that still thou maist keepe thy conscience defiled, with the like pangs, and yet venture to receive: But let the Sacrament bring a speciall reviving of love unto thee; the very sight of thy brethren at th' house of God, let it renew that poore sparckle that is in thee: Thinke that thou art come to the soules of mercifull and Heb.12.25. holy men, and art as in a corner of heaven, while thou maist sit among them: And if this incouragement belong to thee, it shall worke kindely, and not by contraries. And for this use and the whole triall of love thus much.

Chap. VIII.

Of the desire after the Sacrament, and the triall thereof.

WE are now come to the last, but not to the least of those five graces preparing for the Sacrament, which is desire or longing after those good things contained in it. Concerning the handling whereof I shall not hold the Reader long in the grounds of this grace, as I have done in the former: Because those points which serve to the opening of desire, either concerning Christ himselfe our All-sufficient nourishment; or else the triall of our owne wants: (of both which I have, both in the former and in this latter Treatise spoken) shall not neede any repeated discourse. Onely my method shall be this. 1. I will briefely speake a word of the object of this desire. 2. I will prove the Doctrine. 3. I will make use of it sundry wayes, and therein, if any thing may be added, either for the procuring of, or the triall of the soundnesse of this desire, I shall mention it, and so conclude. The 5. grace. Desire. Entry.

Affections are strong and vehement things in their pursuite, and not stirred up or provoked in us save by objects of great allurement and perswasion, especially spirituall affections require eminent objects to raise up and to improve them. Naturall affections of joy, love, hope, sorrow, feare, or desire, must have sutable objects to quicken them up: otherwise they lie flat upon the earth. How much more must it needs be so here in holy and divine affections, whereunto our nature is lesse inclined, and the flame (for lacke of daily supply of oyle and matter to nourish them) doth easily decay and

vaniſh. Sacramentall deſire and longing therefore muſt needs preſuppoſe ſome more than ordinary object, to excite and ſmaintaine it; elſe neither would a carnall heart eaſily riſe to it, nor yet a good heart hold appetite and deſire to it long together.

The object of deſire is Chriſt.

Sundry wayes therefore it pleaſes the holy Ghoſt in Scripture to expreſſe this object to the eye of the ſoule. The thing it ſelfe being in ſubſtance one, the Lord Ieſus the nouriſhment of the living ſoule in grace and goodneſſe; yet the eloquence of the Spirit appeares in no argument ſo great as in this one, to wit, the due laying him out in his colours, that the dead ſpirit of man might behold and eſteeme him as an object well deſerving her beſt affections. Hence it is that in the Song of *Salomon* ſo many alluſions taken from carnall objects of deſire, are uſed to provoke the ſoule to the like ſpiritualneſſe of deſire. As when he is brought in like an amorous bridegroome of choiſe, perſonage, beauty, and proportion, and that from head to foote: as if ſome curious *Abſolon* were to be ſeene, in whom from top to toe, there was no blemiſh. His head, lockes, eyes, lips, bodie, and all his liniments are painted out to us, that it may appeare he is the chiefe of ten thouſand. The like courſe takes our Saviour himſelfe, in the Sermons and Parables which paſſed from him: wherein his chiefe drift is to magnifie grace under the name of the kingdome of heaven, meaning nothing elſe ſave the power and efficacie of the Goſpell offring to the ſoule his ſatisfaction and ſanctification, for pardon and life eternall. And ſometimes he compares himſelfe to a Pearle of great price, which he who found, ſold all to buy it. Alſo to a Treaſure hidden in a field, which ſo affected him that ſaw it, that he bought the field it ſelfe to purchaſe it. Hence alſo it is, that both in old and new Teſtament, the Lord expreſſes the grace of Chriſt by the ſimilitudes of all kindes of creatures, which either by their preciouſneſſe or by their uſefulneſſe, doe draw mens affections. Of the firſt ranke are, gold, ſilver, precious ſtones, wrought gold, robes, apparrell, and white linnen, treaſure, ointments: of the latter ſort, a e, bread, corne, wine, oyle, milke honey, waters, &c. Not as if theſe were as good as grace: but that hereby the carnall ſoule of man, (of it ſelfe eaſily ſnared with the love of ſuch things (yea meaner) might underſtand, that looke what excellencie is in all theſe together for the content of our outward appetite, that infinitly much more is in this for ſatisfying of the ſoule: ſith all theſe are uſed but as ſhaddowes to diſcover this.

Much deſcribed in Scripture. Cant. 6 5.

Matt. 13. ver. 44. 45

Rev. 3. 18. Pſal 45. Luke. 15. Eſay 55. 1.

Illuſtration of it.

And to ſay the truth, let us marke well, and we ſhall perceive one principall

principall ſcope of *Paul*, (that chiefe of Apoſtles) in all his Epiſtles, is this, to ſet forth the priviledge of Beleevers to be ſuch as doth not conſiſt in ſome ſhreds, but in admirable glory. He would have us to know, Chriſtianity is not, making a ſhift to rub through, or ſome covering of our infirmities, ſupply of ſome wants, or cleanſing out the ſtaine of ſome odious ſins: But, an eſtate of excellency, choiſe, welfare, and curious contentation to the ſoule, ſuch as *Adam* at his beſt never enjoyed. Reade theſe Texts, *Col.* 1.9.10.11.12. where he ſpeakes of a beleever thus, as, That he may be filled with all ſpirituall underſtanding; That he may walke worthy of the Lord unto all wellpleaſing; That he may be fruitfull and encreaſing in the knowledge of God; That he may be ſtrengthened with all might unto all long-ſuffering and joyfulneſſe. So *Eph.* 1.17.18. he deſires that, They might know the hope of their calling, the rich inheritance of the Saints, and the glorious power of Chriſt, mortifying them, and quickning them by the power whereby he raiſed himſelfe. So *Ephe.* 3.17. That Chriſt may dwell in your hearts by faith: that being rooted in love, yee may comprehend the bredth and depth, &c. and know the love of Chriſt which paſſeth all knowledge, that ye might be filled with all the fulneſſe of God. See alſo *Philip.* 3.3.10. *I count all things but dung in reſpect of the excellencie of Chriſt. The power of his reſurrection, the fellowſhip of his ſufferings, and conformity to his death.* Nay in one place hee ſaith, *Col.* 2.9.10. *That in him we are compleate.* Saint *Peter* alſo witneſſeth that Chriſt is no bare gift, but that *The Divine power hath given us all things pertaining to life and godlineſſe through him.* To what end do I heape up theſe? Surely, that the Lord Ieſus his excellencie reſts not in himſelfe, but is derived to all his members, and that to the end, that he may be all in all with them, and winne the honour and love of their affections.

Col. 1.9.

Eph. 1.17.

Ephe. 3.17.

Phil. 3. 10.

Col. 2. 9.

2 Pet. 2.1. 2. 3.

To come a little neerer then to our matter in hand, it muſt be ſome eminent object in the Sacrament, which muſt draw the ſoule to it in this Sacramentall deſire. It muſt be more than the eye can ſee, for thats no object of any affection at all, ſcarce ſo much as a naturall appetite. But what is that? Surely that ſpiritually which the Elements reſemble naturally, I meane full and compleate nouriſhment. If the ſoule can ſee this, it will draw deſire without queſtion. Now we know that bread and wine united, containe in them perfect food, and cheeriſhing to the whole man, that is, to the body and ſpirits of nature. Even ſo Chriſt our nouriſhment in the Sacrament, is compleately ſo to the ſoule, both for renewed peace and

Sacramentall deſire muſt have her object.

holinesse. And to open this, we may see when the holy Ghost lights upon Christ Sacramentall, he forgets his ordinary stile, and rises into an unusuall one; for then, it makes the Father an extraordinarie great housekeeper, brings him in as a man that builds himselfe a sumptuous house upon seven hewne Pillars, prepares his fatlings and dainties, his wines and spices. Nay, then it tels us, that in those dayes the Lord will make a feast in the mountaines, a feast of all choise delicate things, fat meats and wines throughly stale and refined. Nay then, it brings him in as a King who is disposed to magnifie himself in the making a feast to his Subjects at the marriage of his Sonne. So that looke what is in a feast either for quantity, fulnesse of dishes, variety of choise, dainties, or qualitie, as rareneſſe, preciousneſſe, exquisite dressing, musique, company, safety of things eaten, without feare, either that they make surfeit the guest, or breed ill bloud. All that is to be applied to the feast of the Lord Iesus our nourishment, which God the Father makes to his Church at the Sacrament of the Supper. And yet that is not all; for whereas that may be easily thought to come from the magnificence of the master of it: but as for poore wretches, and hunger sterven soules, how should they come neere it? The answer is, That onely for such it is prepared, even for beggers, and such as are found among the hedges, and by the high-wayes sides, for lost and forlorne ones; it is the office of Gods hand-maides and Ministers to invite, to bring in, yea, by all arguments of perswasion to force even such (not the fat, lusty and fed ones) to the feast of the King. Now if it be thus, who doubts but a feast of the mountaines, a feast of all delicacies, a Kings feast, offered with so solemne an invitation, yea, threat of contempt, yea, to the most unworthy, yea, with such a welcome at the feast as this: Eate good things, and let your soules delight themselves in fatnesse, I say, who can deny, but here is an object of the best and most earnest desire and longing? These things I have thus in a shaddow premised (to spare repetition of the substance contained under them) least the Reader might conceive mee to rush upon the point without some ground of preparation.

Pro. 7. 1. 2.

Esay 25. Luke 14.

Esay 55. 2.

The point it selfe.

I come now to the point it self, and the proofe therof. That is this, Christ Iesus our nourishment in the Supper, must be received with a longing desire. For proofe of it, take first the Analogie of the Passeover. In that there were sundry ceremonies noting out this desire. For first, what did that typifie, that the Lambe should be separated from the teate of the damme, foure dayes ere it was slaine? Surely not onely to teach mortifiednesse of lusts and liberties, but especially

Proofe.

the

the desire which the soule should feele in her selfe; as wee know the poore Lambe made many a mournefull bleate after the damme in that time. Againe, what signified those first guises of eating the Passeover, save desire in a speciall degree? I meane, their eating, with their shooes on, & standing? Their staves ready in their hands, and their hasting to be gone? Doubtlesse it argued earnest desire. And therefore, *Luke 22. verse 15.* it is said expresly of Christ that he exceedingly longed to eate the Passeover with his Disciples. If hee so desired it, what ought they to doe? Also those sowre hearbes (or sawce made of them as some write) what doe they shew but the sharpening of appetite? Exod. 12 6. Verse 12. Luke 22. 15.

For the Reasons also, these few may serve. 1. the appetite of the soule after Christ our nourishment is as requisite for a receiver as the desire after Christ our life, is requisite for a cõvert But we know that hunger after Christ our life, is one of the conditions and marks of faith. Therfore is this also a marke and condition of a true receiver. Especially if wee consider that the Sacrament is a fuller and more festivall exhibiting of Christ than the word alone. Objection. How can this be true, seeing the soule once satisfied with Christ her life, shall never hunger more? Answer. He speakes of hunger in that kinde, not of each renewed act or measure of it. Hee meanes not that any shall ever taste Christ after, who hunger not after; but that they shall never be so hungry any more, as when their sinne stung and scorched them. Reason 2. All other ordinances require it of such as will partake them with fruit. As 1 *Pet.* 2. 2. If yee will covent the sincere milke, &c. Great appetite (even as great as an infants after the brest) is due to hearing of each Sermon, to each fast: how much more to each Sacrament? Thirdly, it is urged the rather for that it is a great signe the other foure graces are wrought also. For what better argues the scowring out of those lusts of ignorance, infidelitie, profaneneſse or uncharitableneſse, than when the stomacke of the soule hath gotten an appetite, after the Supper? Fourthly, and especially, how else should the soule declare it selfe to judge aright of the Sacrament to be the Lords feast, except it come to it with (at least) such a preparation as any common feast requireth? Not to adde this (though not the least reason) that the Lord offers Christ our Nourishment to us, that wee might exceedingly much fare the better for him. How shall we so doe, except we hunger after him? If any meate truly strengthen, refresh, and satisfie the body, it is that (above all) which is eaten with best ap- *Reason. 1.* John 6. 35. *Objection.* *Answer.* *Reason. 2.* 1 pet. 2. 2. *Reason 3.* *Reason 4.*

petite? Other meate may prove humorous, which is eaten with a fulsome stomacke. This for Reasons.

Meanes of attaining it.

Ere I come to the use, me thinkes I heare some asking, How may this grace be attained? I answer, by sundry steps wrought in the soule, by name these: first, a sensible heart of her daily and hourely

1.

2. wants: about which reade Chapter the third of this latter Treatise. Secondly, Sight of Christ Sacramentall and his fulnesse. For, where there is no hope of supply, there the soule hath no list to feele her needs. But the knowledge of Gods feast will worke hope of being satisfied: Meditation therefore and pondering hereof with prayer, will cause the soule to hunger without horror or despaire; other hungers there may be after a thing denied, yea impossible: But the desire of the faithfull is sweetned, and strengthened by the fulnesse of the supply, joyned with the promise of him that inviteth, and

3. welcometh, freely, and bountifully. Thirdly by the experience of the Saints in their former receivings, when they came empty, and found that filled such, and sent the full empty away. So much of this.

Vse 1. Terror.

Now the third part of the Chapter remaines, viz. the use of the Doctrine. And that is manifodl. First, it is terrour, and that to all such as come to the Sacrament without desire, and yet blanke not at it. The things that should breed appetite in them, to wit, Christ and his dainties, pardon, peace, grace, and heaven, savor no more with them than the white of an egge without salt: Yee wofull ones! What, are yee such impure Swine, that these Pearles which God offers you to ravish your dead hearts with, you smell of them, and trample them under your feete in the dirt? Aske such after the Supper ended, What saw yee there? They answer, they saw a goodly company of people, and a faire cloath, a golden Cup, and wine powred out: but as for Christ, or any dramme of good in him to relish their soule, they saw no more than the blinde Batt. To what end then have Gods Messengers so dispensed him unto you? Surely that it might be verified, The eares of this people are waxen deafe, and their hearts fat; seeing they perceive not, and hearing, they understand not, least they should convert, and heale

2 Cor. 4, 4. them. If yet Christ be hidden, hee is so to none but those that shall perish, whom Satan hath more power over to darken, than the Lord to enlighten. Oh Lord! but to consider how great a part of our Christian Church consists of such, would gaster a good

Phil, 3. 18. man. They savor nothing save backe, and belly, and trade, and pleasures,

pleasures, and drinke, and gold: if ye would preach of such things, ye were for them. But Alas! As for desire of the savor of Christ in the Sacrament of nourishment, a Dogge savors a chip as much. Why? Of a thing unknowne there can be no desire. Why then come such? Vpon unsavory, sapelesse, and senseleesse termes? Perhaps one hath beene sicke, or upon a journey, and his wife was loth to receive, till they might goe together? I doe not mislike the joyning of couples: but if God by disease have hindred thy husband, or by absence, must his wife needs hold off; what scurffe is this, for sinister ends to balcke the Sacrament? Oh! the qualmes of cold undesirous Communicants, should justly stirre the faithfull to loathe it in themselves. Such as come not with desire, either may come or not come upon any base pretext, as, because they see others come, or because tis Easter, or because they thinke it is a better thing (at so holy a time) to be among devout folke, than to sit in the chimney corner at home alone. So, alas! Many come, because they came not last time, and they are loath to be noted to absent themselves too often; or because some of their neighbours receive to day: Oh fulsome beast! Avant from the presence of that God who will be followed in the savor of his ointments; who will receive no sacrifice from any, but such as have salt in them, and season it therewith? Marke 9. 50. Who abhorres a dead beast with the throate cut, and not raised up and burning upon his Altar: if the least drop of relish were in thee, could these be the motives to bring thee to Gods table? God give thee an heart to tremble at thy sottish profaneneesse; and if meere ignorance have hitherto caused it, adde no more drunkenneesse to thirst, least the Lord by some fearefull hand rend thee from thy companions with horror at thy death, or else leave thee a most saped and senseleesse conscience in thy presumption. Tremble to thinke how many thousand of affections of Gods Ministers, both by Sermons and Sacraments, must finally be lost upon such stones and stockes! If yee lay sicke upon your beds, and your stomackes were lost, what an outcry would your wives make in the eares of the Physitian, saying, Helpe for Gods cause, my husband is a dead man, hee takes nothing. But Oh thou beast! Thou takest neither droppe nor crumme of the flesh or bloud of Iesus Sacramentall, and yet feelest no aile. Beware least sence be reserved for thee in hell, except thou repent.

Secondly, here is also reproofe even of Gods owne for comming to the Sacrament without renewed appetite. It is with many unsa- Vse. A reproofe Matt. 11. 10.

very receivers, as it was with *Iohn Baptist* hearers; at the first they rejoyced in his light, but shortly they became so fulsome, that their savor was gone. So that our Saviour upbraides them saying, *What went ye out into the wildernesse to see? a reede shaken with the winde? Or a man wearing soft raiment?* Their zealous devotion was turned into forme and custome. So it is with these. Those sacred layes of first Love which shined in you at your first receivings, then, when the Sacrament was as honey to your taste; so, now they are damped and cooled: Plenty makes no daintie now with you; but except God rouse yee up to meditate of the object which first drew your affections to burne within you, while hee preached and reached out the Sacrament unto you, so that the same fulnesse makes as great daintie as ever, and the oftner the greater, God shall not hold him guiltlesse of this forfeit: I tel thee, the very besotted Papists shall rise up against this sapplesse age, and condemne it: for they (as *Esay* saith) inflame themselves under every greene tree with their Idols. They burne in their adulterous desire after their Wafar and their sapplesse god, their *Agnus Dei*, and Crucifixes, Images of the Virgin, and the Saints. But as for us, the Lord Iesus preach'd and offered in the feast of a Supper, leaves us as barren, emptie and saporlesse as a chip. Oh, brethren be zealous and amend. What cold or surfeit hath taken us, that the things of God should wax as dry Manna to the Israelites! Could the Lord endure their brutishnesse? Did he not sweare they should not enter into his rest? If there be but a dramme of old appetite and sparke of old fire left upon the Altar, take Gods bellowes of indignation and blow it up that it die not. Strengthen the feeble knees and hands, that they faint not. Hath the day beene wherein the morning watches of a Sabboth have beene more precious than all the dayes of the weeke? And yet every houre in the day appointed for Gods honour, more sweet than the houres of eating and working: and is now meate, drinke, gaming and pleasure so full of taste, that Christ and his Supper can afford no appetite! The Lord recover it in thee (if thou be his, hee will) by some smarty crosse, or sting of conscience, rather than suffer thy affections to lie buried in the earth. Doe as those doe who must carry home logges or timber which are sunke and buried in some dirty ditch, or quagmire: first, they must raise it by their skill, unsettle it; and then being loose, they may carry it, and carry it home. So doe thou: if there were ever true desire in thee, lo, its sunke into some dirtie pit of the world, leud company, sloth, and ease: raise

Num. 11.4.

Heb. 12.15.

Heb. 12.12.

raiſe it firſt out of it, and after thou ſhalt the better carrie it home with thee to Gods houſe. Oh! I touch a ſinne, now more freely than I know any in the Church: viz. of ſleepy dead Sacraments without affection. If thou ſeeſt that the Lord will not take off this cover of darkeneſſe, and dampe of undeſirouſneſſe from the body (becauſe of their long deſperate careleſneſſe) yet ſtep in for thy owne ſoule that it periſh not in this common, yea, Epidemiall lethargie. Eſay 25,7.

Thirdly, let this be admonition to all that know what this point meanes, to be weary of all thoſe enemies of deſire, which haunt the ſoule in an inſenſibleneſſe and indifferencie of appetite toward the Sacrament. They are theſe; firſt, a reſting upon former affections in receiving, and ſuppoſing they are ſtill the ſame, when as yet they are oppreſſed and ſurfeited with ſuch ſcurffe as hath choked them, and therefore are not now at hand as they have beene, to cheere us daily at the Sacrament; whereas affection had neede be revived daily, in ſecret above all things. What ſhould be a Chriſtians exerciſe, but this, to try how thoſe promiſes of the Sacrament can affect us? as this, Chriſt is my feaſt of full nouriſhment, his fleſh is meate indeede, &c. Theſe would have affected me in time paſt, but now they will not ſtirre me. As that Courtier told *Alexander*, that he would appeale from him drunke, to himſelfe ſober; ſo had wee neede to doe when we feele neither judgement nor affections, tender and open to the Sacrament, (nor perhaps to any thing elſe, either word, or workes, of God) ſhake thy ſelfe before God, and ſay, It is not with me as it hath beene, I have hung zeale and eſteeme of Chriſt, upon the hedge, other matters, have defeated them, of their birthright. Secondly, be warned againſt unbeleefe. This takes off the ſoule from all her right to Chriſt, and therefore marres her plea: If I be the Lords, I have right to his nouriſhment, and cannot chuſe but pleade it, as the infant pleads with the mother for the breſt. But if Satan doe get in ſo farre as to dazle the ſoule with unbeleefe; lo, all the ground of gracious appetite is gone; and then, what ſucceeds but fulſomneſſe and ſtaggering? Vnbeleefe is the death of the ſoule: Doth the dead child miſſe the breaſt? No, no: above all things abhorre this wofull enemy of infidelity, and nouriſh faith to the conſervation of the ſoule, *Heb.* 10. ult. If the ſoule be upheld in her life and being, life muſt have nouriſhment, and want of it, will proove hunger. But if the ſoule have once withdrawne it ſelfe from the body, what is it but a carrion? Thirdly, caſt

Vſe 3. Admonition.

1. Againſt reſting upon former affections.

2 Vnbeleefe.

Heb 10 38.

Thirdly, surfeit of lusts.

caſt all ſuperfluitie out of the ſoule, which hath ſecretly ſoked at unawares into it. The wombe that will conceive, muſt be cleane from all former conception: it will not conceive upon conception. If then a proud heart, loving it ſelfe, if a techy revenging ſpirit, if the love of gold and ſilver, if gallantneſſe, jollitie, and pride of life, ſcorning to take it as we have done; if uncharitableneſſe, ſlighting, and neglect of meanes defile us (as alas, what is eaſier, if a man be let looſe to walke after the guiſe of the world) how can appetite

1 Pet. 2. 1. 2. lait? If ye will covet the Word, purge out all your ſuperfluities, for they oppreſſe the ſeate of appetite, and while they lie there, ſmall

Fourthly, exceſſe of liberties.

Pro. 23. 2. appetite will appeare. Fourthly, caſt out the tickling exceſſe of all lawfull liberties, eating, drinking, feaſting, recreations, pleaſures, and vanities, of all ſorts. To goe beyond our bounds in theſe, under pretence of warrantableneſſe, doth as much jarre with the ſpirit of a Chriſtian, as open offences: for, by theſe colours Satan withdrawes the Spirit from a cloſe cleaving to God, ſelfe-deniall and faith; poiſons it with libertie, bewitches it with eaſe, and corrupts it with a declining of heart from that diligence, ſinceereneſſe, power, and delight, wherewith it formerly walked. Adde to theſe, ſuch as thou haſt felt to dampe affection in thee, perhaps ill marriage, a bitter roote of infinite branches, jealouſies, ſuſpicions and ill affectedneſſe to each other: Never looke that the appetite after grace can hold, while ſuch ſcurffe is nouriſhed. I tremble to ſee by wofull experience, how farre ſome dare venture in this kinde. So alſo croſſings in our eſtates, and health, and buſineſſe which drawes the heart off, (for the moſt part) from God: as alſo too much buſineſſe and padling in the world: many irons being in the fire at once to diſtaſte affection, and to craze the ſweete temper of it for Chriſt and his Sacraments.

Vſe 4. Exhortation.

Fourthly, let it be exhortation to all Gods people in theſe dangerous dayes, (wherein ſcarce one of an hundred, quits himſelfe without ſome cracke and flaw) to look to ſpirit, fervencie of deſire and affection to all the will and wayes of God conſtantly (as far as our weakeneſſe will permit) to file off our ruſt, and ſcrape off the barren moſſe that will overgrow a tree of righteouſneſſe; to caſt our Snakes skin, and Eagles bill; and to ſcoure our ſelves upon the ſalt marſhes (as ſheepe doe) that health and appetite may be preſerved. I meane afflictions wiſely uſed. Be wary of thy company, keepe the watch of God, preſerve tenderneſſe and jealouſie, double the uſe of beſt meanes, ſet God above them, and renue thy Cove-

Vſe all helpes and motives.

nant

nant daily. This will easily worke Sacramentall appetite in thee: Come with it to the Supper; emptie thy stomacke, bring not thy browne bread and cheese in thy pocket, to feede on at Gods feast: (the fowlest contempt which thou canst offer him.) Remember, desire after Christs fullnesse, is the most proper and peculiar worke of a guest, if he would have his inviter thinke well of his presence. Marriage feasts powre out men into affection: and without it such occasions are odious; but to God much more. If a Iudge oppresse, being in the place of Iustice; it is horrible. So for a communicant to come with a dead heart, & no stomack to Gods feast, is most wofull. Say to Christ, as once he said to his Apostles; *Lord, with desire I have desired* (note the phrase, *Luke* 22. 15.) *to eate this Passover with thee.* Lord nourish it in my soule, I desire, Lord, pardon my indifferencie. Thou seest that commonly looke what thou seekest earnestly, thou getteſt: eager pursuit of money, of will, or lust, compasseth them: so, desire of the Sacrament shall attaine her end. *Esau* with teares sought a blessing, not a spirituall, but a temporall: if hee had an heart to have craved a better, he had it. Take heede least the Lord thus lode thee one day, for thy fulsome receivings: and let all this be some quickning of thy soule to receive aright. Luke 22.15. Heb. 12.17.

Fifthly, come to the triall of this grace, with thy selfe seriously: whether it be renewed at the Supper or no: some few markes I will mention, leaving the Reader to judge of other trials by these. First, this is one maine one: If the sight of that fulnesse of grace that is in this feast of Christ, doe emptie our soules to the bottome of all selfe-sufficiencie of our owne. Contraries applied to each other doe greatly enlarge one another: ignorance with knowledge, pureneſse with corruption, the modesty of a Matron, with the impudence of a Harlot. Try them, hath the Lord Iesus his fulnesse emptied thee of all thy base counterfeit shewes, and left thee confounded in thy selfe for thy seeming vertues, thy barrennesse of grace, thy fulnesse of corruption? Thou seest what Christ is, doth thy owne spirit beginne to smite in thee to consider what thou art compared with him? Alas! if there were no more to lay thee open to thy selfe, than now and then, to meete with here a shred and there another of sinne: thou wouldest be oppressed with self-love, and waxe a dunghill of drosse. Onely Christ can truely perfect the discovery of naturall poyson. If then all that is said of Christ, leave thee as it found thee, its a signe of a wretch. But if confounded and emptie, a good signe. *Vse* 5. Triall of it. Triall 1. Luke 5.8.

Secondly,

Triall 2. Secondly, it will not there ſtay neither, but thy emptineſſe will ſo pinch and diſquiet thee, that thou ſhalt finde no reſt in thy ſelfe: The Spirit of Chriſts Sacramentall fulneſſe will affect thy ſpirituall ſtomacke, as long faſting will thy body. Thou knoweſt what a grievous paine thy ſtomacke will feele: and how thy veines will ſhrinke and take on with intollerable grinding, till their emptineſſe be filled. Try then, doth the want of a meeke, humble, patient, ſoft heart pinch thee and give thee no reſt? If a man ſhould have ſaid to
Gen. 30. 1. *Rachel* (when ſhe ſo longed for children) Be quiet, for thou haſt a loving husband dearer to thee than ten ſonnes; would ſhe not have beene more fierce? So when thy ſoule is pinched within thee for ſome odious luſt which thy hard heart will not be ridde of; and then the divill comes in with his contents, and tells thee what gifts, what opinion thou haſt in the Church, how God bleſſes thee with wealth, &c. How doth it affect thee? Is it as a dagger to thy heart? Canſt thou ſay, Nay, ridde me out of this my wofull chaine, and I will be cheerefull, but elſe the more I have, the more is againſt me, that one ſo bleſſed by God, ſhould carry an heart about him ſo hardned with pride and eaſe, or the ſenſuality of the fleſh. Nothing can ſtill an hungry appetite, but meate, or a thirſty, but drinke. If then this pinching of thy ſoule be wrought in thee, which counts every bable droſſe, till thou get that which thou wanteſt, it is well.

Triall 3. Thirdly, hungring appetite after Chriſts nouriſhment will cauſe
Ruth 1. 6. eager hearkning after foode. *Naomi* going out of her dwelling for
Pro. 18. 2. famine, being in *Moab*, yet could not be quiet with that diet, but ſtill liſtened, till at the laſt ſhe heard the Lord had viſited his people with bread. So is it here, if thou be throughly pinched, all thy whole thoughts, inquiries, will be after this bread of life. Thou wilt be ſcarſe an houre together in this pinching want, but thy prayers will be earneſt with God to ſatisfie thee with Chriſts fulneſſe. Thou wilt give him no reſt, nor thy eyeliddes any ſleepe, till the Lord have ſpoken peace to thee, and rid thee out of thy thraldome.

Triall 4. Fourthly, when thou haſt it, thou wilt feede ſavorily upon it, as an hungry man kept long from his meate. The Lord Ieſus Sacramentall will reliſh with thee above all the world, if once thou have got him. Try then: With what ſavor doſt thou ſit at Gods Table? Is it to thee above the Courts of Princes? Canſt thou there lay hold upon the promiſe, and feede ſavorily of that portion which the Lord deales out according to thy neede? Doſt thou ſay, I ſee Lord,

the tables of great Epicures ſerve to ſtuffe the belly with meates and wines: But he that would fill his ſpirit with thy ſavour, and be ſatisfied with thine Image, and get communion with thy Spirit, let him come to thy houſe and feaſt. Oh! I doe not grudge them their portion, but in ſecret I bleſſe thee that mine owne is falne into ſo good a ground. Oh! let me live thus in thy Cellars, and drinke of thy flagons, and I ſhall never envie them their corne and wine: but enjoy mine owne portion with ſweet ſavour, and full contentment, and ſpend all my life in thy Temple. *One thing have I deſired of the Lord, and will not ceaſe; that I may dwell in the houſe of the Lord all my dayes, to behold his beautie.* Eph. 5. 16. Pſal. 23. 6. Cant. 2. 3, 4, 5. Pſal. 27. 4.

Fifthly, thou wilt beteame this thy portion to others, without grudging, as having felt what it is to be ſtarven and pincht with neede. He that hath beene at deaths doore through hunger, if he ever become able, he will be very bountifull to hungry ones. So will they who finde this fulneſſe of Chriſt to ſatisfie them, with it, afford and by all meanes openly or privily convey it to others. Nay, they will uſe meanes to bring them to feele this pinching want, that ſo they may helpe them with that ſweete ſatisfaction which themſelves have gotten. When thoſe poore Lepers that brake into the campe of *Aram*, had (beyond hope) filled themſelves, they began to checke themſelves, that they had not done well, in that they had ſo long concealed it: So doth every ſoule which hath met with the treaſure of Chriſt in the Sacrament, he thinkes thus, Lord this is a bleſſing not belonging to one or two, but to the whole body of the Church! Oh that I could tell how to impart that little which I have got to as many as neede it? Eſpecially to ſuch as are neere me, husband, wife, children, kindred and neare neighbours! I can but wonder how a thing of ſuch excellency as this is, ſhould ſo little move me, to improve it! Try then thy ſelfe by this: Whether when God hath ſatisfied thee in his houſe, thou hoardeſt all up to thy ſelf, never dreaming of anothers wants? Or whether with *Sampſon*, having found honey in the dead Lyon (the Lord Ieſus) thou goeſt away feeding thy ſelfe, and giving to father and mother, yea, and (more than hee would) telling them the true meaning of thy Riddle. Triall 5. 2 King. 7. 9. Iudg. 14. 9.

Sixthly, if being richly beſted, thy ſupply cauſeth thee to covet more and more afterward? If it be a nouriſhment and a fountaine of water flowing out of thy belly to eternall life, not eaſily forgotten and laid aſide? Triall 6.

Laſtly,

Triall. 7. Lastly, if having abstained more than ordinarily from this feast, thou finde thy appetite to grow the more strong by the meanes, than if thou receivedst often Strong stomacks are knowne by this, that when their ordinary houre is past, yet they wax more hungry. Whereas the weake stomacke decaieth thereby. Wee say, many bad meales make the last a glutton. If this be a true signe, doubtlesse there be many of us who might have a merveilous stomache. Try then, is the Lord more fulsome or more sweete by absence? Is the deferring of thy desire the very fainting of the soule? Doth thy intermission renew thy love, thy longing, thy joy, thy fondnesse, thy fainting of heart after the Sacrament? It is well. These few to an honest heart may helpe more forward.

Psal. 84. 3. 4.

Vse 6. Comfort. The last use is comfort to all weake desirers, who are ready to thrust themselves from the Supper for want of measure. I have small joy to comfort either false desirers, or revolters to their old carnall desires. I send such to the use of admonition, & upon search to cease venturing to profane the ordinance till their gluit be vomited up. But I know also many a poore soule whose desire is constant, yet canot be satisfied. For say they, it would have long ago broken out into beleeving. But I wanze stil in'a bare desire. Is it even so, do yee account true desire so bare a thing? No; The Lord shall not breake thy bruised Reede, nor quench thy smoaking flax, till judgement doe breake out into victory. Be it knowne, desire is no bare thing, but precious and fruitfull, and shall end in fulnesse. Therefore be not dismayed: come to the Supper, be sure it is no surfet, but a faint desire, and the Master of the guests, when he spies thee, will picke out the best deinty of all his feast, and lay it unto thee. And this also shall serve for this fifth and last grace of desire, and the triall of it, and so in generall, concerning the whole doctrine of Sacramentall preparation. Which the Lord so blesse, that all his servants to whose hands this poore Treatise may come, may meete with some morsells, which may cause them not to repent them of their travaile.

CHAP.

Chap. IX.

Of the due behaviour of a Communicant in the act of receiving.

NOw according to our order prefined, we proceede to adde somewhat concerning the worke it ſelfe of receiving: The communicant then having taken due paines for the making himſelfe fit for the Supper, is not there to reſt, but to goe to the Sacrament to eate of that bread, and drinke of that cup, as *Paul* ſpeaketh. Now to give the Reader a taſte beforehand of the ſubject matter of this Chapter, let him know it is twofold. The one concerneth the comming unto, the other due receiving of the Sacrament. For the former, I will by this occaſion ſpeake a little of the neceſſitie of comming to the Sacrament, both in generall as concernes all that are worſhippers, and in ſpeciall, thoſe that are prepared for it. For the latter I ſhall handle it either in that due carriage of the receiver towards the whole ordinance, or towards ſome paſſages thereof. For the whole ordinance it ſelfe, the receiver owes a double carriage, either of commemoration, or of perpetuation: The former being a thankefull raiſing of heart to God the Father, in praiſe for the Lord Ieſus. The latter being a preſervation of the integrity of this ordinance (by the incorrupt uſe thereof) from all corruption of humane deviſes. The carriage of the receiver concerning ſome occaſionall paſſages in the Sacrament, is a ſpirituall aecommodation of the ſoule, attending ſo to the outward Sacramentall acts there performed, that he finde himſelfe much quickned in the grace he brought with him, and edified in the reſpect of that fruite which he lookes to carry away.

Of the carriage at the Sacrament.

Entry and diviſion.

1. Point. Neceſſity of comming.

For the firſt of theſe. The wordes of the Apoſtle are plaine, So let him come, and eate of this bread, and drinke of this cup. Which words are not permiſſive (let him if he will) but imperative; let him, I command him upon paine of my wrath and diſpleaſure. But many reaſons there are to prove it alſo. Firſt, who can deny but the Church and ordinances of the Goſpell are more excellent than thoſe under the Law? Reade theſe Texts, *Heb.* 9. 11. 23. *Heb.* 5. 1. 2. *&c. Heb.* 3. 5. 6. with many more. Now in the old Teſtament we ſee how ſolemne a penalty is threatned againſt him that in coole bloud (having no plea by ſickneſſe, or journey, and buſineſſe to alledge)

Proofes. 1 Cor. 11. 28. See Treatiſe 1. Chap 1.

Num. 9. 13. ledge) ſhould forbeare to keepe the Paſſeover; even ſuch a one (ſaith the Lord) ſhall be cut off from his people. Nay, it ſeemes that although legall pollutions might hinder ordinary ſervices and ſacrifices, yet the neceſſity of the Paſſeover, tooke away the barre of ſuch pollutions: ſo that the touching a dead man, or being in a jorney, and about common buſineſſe might not infringe it. The Lord by this meane providing for the honour and neceſſity of the Sacrament. How much more neceſſary then are the Sacraments of the Goſpell to be frequented? And how ſevere a cenſure of excommunication lyes upon the violaters of them?

Verſe 7.

Reaſon 1. If now the Lord ſo ſeverely plagues a receiver for want of worthy receiving, how much more will he plague a non-receiving diſpiſer? If a Prince ſend for ſome of his Subjects to appeare before him: whereof ſome appeare, but bow not the knee to doe homage, others refuſe to waite upon him at all, whether of theſe two thinke we incurre greateſt diſpleaſure?

1 Cor. 11. 29

Reaſon 2. Secondly, to what iſſue comes all we have ſaid hitherto concerning Supper preparation? Can wee conclude ſuch a thing to be needeleſſe, as requires ſuch a coſtly entrance? It might then be ſaid, Why is this great waſte? No ſurely. So neceſſary a preparation cannot argue a ſlight duty. If all the land had ſommons by a day to waite uppon the King in their colours, for a warlike expedition, were any ſo fond as to deeme that enterpriſe idle, which coſt ſuch a tedious addreſſement?

Reaſon 3. Thirdly, the ſubſtance it ſelfe of the Sacrament is a thing of neceſſity and that abſolute. If a man were in a ſhip like to be caſt away, he would ſay, its not neceſſary I keepe my corne or proviſion, but its neceſſary I keepe my life. So here. Its not neceſſary that we thrive, or live long, or live at all, (for we may be happy without any ſuch) but it is neceſſary we have the life of grace in our ſoules. Now the Sacrament is Chriſt our life and nouriſhment. *Except yee eate the fleſh of the Sonne of man, and drinke his bloud, ye have no life in you, Ioh.* 6. 53. What caſe are ſuch miſcreants in then for ſoule life, as abhorre Sacraments?

Reaſon 4. Fourthly, the induſtry and paines taken by thoſe famous worthies and reſtorers of the collapſed Paſſover, both in their commiſſions ſent about, their munificence in providing lambes for ſuch as wanted, and their charge given perſonally to the people, to keepe the ſame to the Lord, doe ſufficiently argue that theſe holy Princes were fooles, if the thing they undertooke were a needeleſſe trifle?

2 Chro. 30. 1. 2 Chro. 31. 17 18.

How

How much leſſe then is the uſe of the Paſſeover of the Goſpel a needleſſe thing?

Fiftly, if the Lord preſſe oftenneſſe of comming to the Supper as a neceſſary duty, how much more is a comming and tendring of our perſons to God, needeleſſe? If ſcanty comming bee a ſinne, what a fearefull premunire then runne they into, that refuſe at all to come?

Laſtly, if the ſcope of the Supper be peculiar honour & thankes to God for Chriſt, and a ſolemne holding out his death till he come: what a ſinne is that which cuts off both the generall end of the worſhip, and the peculiar ſcope of this? But I dwell no longer upon a point ſo cleere: To brutiſh ſwine reaſon is loſt; and to the good itis needleſſe. *Reaſon 5.* Luk. 22. 21.

Before I leave the point I muſt adde a few uſes. Firſt, terrour to all profane *Eſau's*, who being out of love with the Sacrament through loathing of examination of their woefull profane lives, (which indeede are ſo intricate and overwhelmed in ſinne, that they admit none) make it their conſtant practice to abandon all Sacraments. And when they are cut off by mens cenſures for this their contempt, they are content ſo to live & are no whit troubled: a man knowes not whether the diſeaſe or the remedy doe worſe with them. I might compare them to *Caine*, ſave that I ſhould wrong him by ſo unjuſt a compariſon. *Caine*, becauſe hee had villanouſly and ſacrilegiouſly defiled the ordinances which *Abel* and he joyned in, was debarred of them and for ever caſt out of Gods preſence: But as curſed as he was, he could lay it to heart, and ſay it was too great for me to beare. But theſe Atheiſts and ſwine are ſo far from that, that they willingly content themſelves to be caſt out, & think it is a good barre to keepe them from that which they are glad to be ridde of. If yee aske why they do thus, they ſay, they have buſineſſe to doe, and cannot skill of this new doctrine of Triall, or cannot be reconciled with their enemies. But Oh monſters in the ſhape of men! doth the Lord appoint yee one ordinance to fit ye for another, as the Sabbath to exempt yee from your work; and the doctrine of tryall, that yee might come better prepared, and do yee pick a quarrell with the one to balk the other? Do yee turn Gods helps to lets? Surely yee ſhall pay double for your contempt, both of the meanes & the duty it ſelfe. If a man bid his ſervant goe to worke in his field from morning to night, & he run to the Alehouſe & neglect his labour: when his maſter comes to reckon with him, will it be an excuſe *Vſes.* 1 Terrour. Gen. 4. 13.

cuſe for him to ſay, Truly I was taken up ſo betweene your houſe and your worke, that I neglected it? No, his maſter will anſwer, Oh thou baſe wretch, when I commanded thee my worke, did I not forbid thee whatſoever might turne thee from it? I will pay thee double; both for thy Ale-houſe hanting, and thy forbearing of my worke alſo. Oh! But if they come not, they ſhall not eate (ſay they) and drinke their owne damnation! *Anſwer*, Yet they eſcape not: let them tell mee whether of theſe ſentences be more eaſie, *viz.* They eate and drinke their owne condemnation by comming, or take him, and binde him, caſt him into utter darkeneſſe, where there is wayling, weeping, & gnaſhing of teeth, for not comming? If there be any oddes, muth good doe them with it: But their deepe Logick cannot helpe them to any.

Obiect. *Anſw.* 1 Cor. 11. 29. Luke 14.

Oh! That thoſe into whoſe hands the keeping of both Tables is committed, would another while turne their eyes to hunt out theſe beaſts! and the edge of their authority betimes to cut off ſuch from the City of God! Oh that they would turne the back thereof unto all godly and upright hearted ones, whoſe joy is to partake the ordinances in their beauty and pureneſſe! My ſoule within me faints, to thinke how unanſwerable a ſacriledge, and horrible a plague they are guilty of, who having the coercive power committed unto them, ſuffer our Sacraments to be made execrable, either by the profaneneſſe of receivers, or the Atheiſme and Popery of abſenters and Recuſants! Oh! compell them in Gods feare to come! not by thruſting any particular man upon the Supper, being unmeete: but by providing, that whoſoever may be prepared and will not come, may pay for both contempts. Thus did thoſe Magiſtrates whom before I named, I end this point thus: Firſt, let the Magiſtrate know, that as the Miniſter of God repreſents Chriſt in his prophetical office, teaching every ſoule to be prepared to come, and then joynes the Kingly office, to debarre him thence till prepared: So the Magiſtrate onely exerciſes their Kingly office, to force all to come. Secondly, all yee wicked refuſers, ceaſe your quarrelling with God, and turne edge againſt your ſelves and ſay, Woefull wretch, as the caſe ſtandeth with thee, whether thou come or come not, thou art both wayes ſnared and accurſed. There is no way for thee but to humble thy ſelfe, firſt prepare, and then come.

Vſe 1. Reproofe.

Secondly, this reproves all Chriſtian receivers (for ſo they would faine be named, and perhaps ſome may be religious) who though they come, yet ſcant God as much as they can in the number of his

his Sacraments, and come as seldome as possibly any honest men can come. What a shame is this? Perhaps a wise observer may note at some one Sacrament twenty to absent themselves, whom no cause moves, save that they received last time! Why? are yee afraid lest mercy should compasse yee as a shield, and follow yee from Sacrament to Sacrament? Doth not this convince yee, that yee turne your backs upon God, because his yoake is burthensome? Consider it in Gods feare (I speake specially to mine owne) and remember that *Paul* calls for oft doing of it. And the primitive Church having lately lost Christs body, did daily behold his spirituall presence in the Supper. Truly, such as doe sow sparily, shall reape sparily; and he that will doe no more for God than needes must, shall have no more of him than needs must. No, no, the Lord must be served fruitfully; with all our strength & courage: Delight in the Lord, and he will give thee thy hearts desire. The ordinances must be throughly plyed and waited upon, yea, made the uttermost of, by all such as looke to thrive upon them: Dallyers, and time-servers, and scanters of God, shall never drinke of the brookes of butter and honey which flowes from these fountaines. And O lazy receiver, who takest turnes with God, what dost thou know whether the turne be the right one or the wrong? and whether God will follow thee or no, when thou commest at thy pleasure, or forsake thee for thy forsaking him! One should thinke, that an assembly of such as have beene taught the way of this worship, should not (after 20, 30, or 40 yeares) balke the Lord every each Sacrament for lack of list or leisure to prepare themselves: but rather count it their great gaine (next to Gods honour) to come often. I know not how generall this ill custome is: But I have observed it so much where I least wish it, that I must complaine and call for redresse. Surely none streighten God in his Sacrament, save those that take the uttermost of their owne liberties in profits and pleasures, and vanities: It is commonly seene, that they thinke all spirituall service too much: thinke also all liberty to the flesh too little: Be ashamed of this your course: you would soone tell God of it, if he should blesse you by halfes, as you serve him. Oh! serve not the Lord with shreds which cost yee nothing. Count yee his service perfect freedome, and his burthen light, if yee be the children of the free, and not the bond-woman.

1 Cor. 11. 26. Act. 2. end. Gal. 6. 7. Psal. 37. 4. 2 Sam. 24. 24.

Thirdly, this is admonition and caveat even to some such as have prepared themselves duly, to beware, lest Sathan winde in with them *Use 3. Admonition.*

them when they have done, and (comming betweene cup and lip) diſſwade them from eating that bread and drinking of that cup. I tell you he is a ſubtile ſophiſter, and hath ſo bewitched ſome novices, that they have made themſelves away, under this pretext: leſt they ſhould live longer and ſinne. And he can ſuggeſt unto ſome fearefull ones; That ſeeing they have done to the uttermoſt to prepare themſelves, it is no great matter for the act of receiving it: ſeeing the endeavour with God is as the deed it ſelfe. And ſo it is (I grant) where more cannot be attained; but not where it may: for
Phil. 2. 13. he ſaith, It is God by whom yee have both the will, and alſo the power to doe. Put the caſe an husbandman ſhould plough and ſow and fence, and waite the whole yeare for his Crop; and when it is ripe, he ſhould keepe his bed and ſay, I have prepared for harveſt to the uttermoſt, therefore now I will let my wheate ſtale in the eare for lack of reaping. Would not all chronicle this man for a foole! yet ſuch folly there may be found in the profeſſors of Religion. For why? many who both in their owne judgement, and other mens have approved themſelves to be the Lords, and abhorre to foſter any ſinne in them which might diſable them from comfort: yet, pretending their unſufficiencie, or from an unthankefull heart, or melancholick feares, or ſowreneſſe and ſullenneſſe: ſuddenly kick downe all their building, and refuſe to come to the Table of the Lord. But oh poore deluded creatures! What is this, ſave to confound Gods iſſues and ends? What is it but in a ſort to condemne the righteous, and to juſtifie the wicked? What is it, but to croſſe with God, and to make that ordinance which ſerves for edifying, not onely to ſerve to no ſuch uſe, but rather to a worſe uſe, than if no ſuch ordinance at all had beene? For why? Doth it not as equally contradict the rule of Triall, that a prepared ſoule ſhould not come, as, that an unpreprared one ſhould come? Let them know that they offend as much in not comming, as if they having not tryed themſelves, durſt come. And the Sacrament eſpecially ſerving for the ſupply of our wants: theſe bereave themſelves not only of the end of triall, but of the end of the Supper it ſelfe. I warne them therefore to be wiſe & adviſed. Do not beſtow much time in trimming & preparing to meet the bridegroome; and when the marriage day & feaſt is come, then looke ſowrely, & make queſtion whether thou ſhouldſt meet him or not. This were to make a May-game for the devill, to eſcape the gulfe & make ſhipwrack in the haven: rather lay hold upon the Lord Ieſus in the day & ſeaſon of his grace

and

and say, Lord, the meanes I have used, preparing to the end: let me not (like a foole) take my labour for my paines, but attaine the end of my labour, in comming to thy Sacrament, that both my soule and body may honour thee together, and both carry away comfort of thy promise: remembring how fearefull a thing it is, to separate the things which thou hast put together. Thus much for the first head.

A communicants generall carriage.

Having thus brought on the Communicant from his preparation, to the Table of the Lord: Now I come more neerely to direct him about his due carriage there. And first for such generall carriage both of body and minde, as concernes every ordinance; I will bee short, as hastening to the more pertinent carriage at the Table. For the externall carriage first, it must not be unreverend, gazing, idle, offensive, light, wandring, wearisome: nor yet Popish, formall, resting in some outward gesture, without any reverence of spirit; but sober, composed, attending the duty and beseeming it. Vnto which, singing of Psalmes of praise may be added, so farre as may not confound the action. And Almes also at the end of the Action, in token of true Thankesgiving; that seeing wee cannot reach the Lord, our love may fall upon his poore Saints. As touching the behaviour of our spirits, they are to be present with God: All the Liturgies of the old and new Church have that solemne clause in them [Lift up your hearts; We lift them up to the Lord:] And most excellently (rather like a Preacher than a King) *Iosia* charges the people thus, 2 *King.* 23. 21. Keepe the Passeover to the Lord your God. A strange phrase. If he had said, Pray to the Lord, or, give thankes to the Lord, wee should have conceived it; but hee saith, keepe the Passeover to the Lord; meaning, Raise up holy, heavenly hearts and affections toward the Lord, who is present to see your dispositions, and thereafter to requite you. This for the generall, more in the particulars will be occasioned.

I. Of body.

Mat. 26. 30.

Psal. 16. 2.

2. Next of the soule.

2 King. 23. 21.

Particular carriage.

To the whole Sacrament.

1. Commemoration.

But more specially the Lord requires of all his, peculiar behaviours at his Sacrament. The first of those duties that concerne them, is commemoration, or thanksgiving for the Lord Iesus: The Father presents him at the Supper in his fulnesse, that we may make it as a Monument of his death, and of all his benefits. This is that he saith; *Doe this in remembrance of me.* As we see in Colledges and houses founded by the bounty of great men, that they have solemne dayes of commemoration, to rehearse the names and bounties of ther benefactors; so the Churches day, & season of thankes for Christ & his

Matter gotten.

benefits, is the Sacrament of his Supper: Hence is it called the Eucharist or Thanksgiving. Now to this end, it were not amisse for us, to set before us those patterns of thankes which we reade of in Scripture for the benefits of Christ. If we reade the 63 of *Esay* the first six Verses, wee shall see how the Prophet breakes out into a gratulation for Christ: *Who* (saith he) *is he that commeth up from* Bozra *with red garments, glorious in his apparell, mighty to save? Wherefore art thou red, and thine apparell as he that treadeth in the winefatt? I have troddeu the wine-presse alone, &c. I will mention the loving kindnesse of the Lord, according to all the goodnesse, &c.* So also that of Saint *Iohn*, *Revelation* 1. *Verse* 5. *Who is the faithfull witnesse and first begotten of the dead, and the Prince of the Kings of the earth: who hath loved us, and washed us from our sinnes in his owne blood, and hath made us Kings and Princes unto God and his Father;* *To him bee dominion and glory for ever.* See the like 1 *Tim.* 1. 17. *Now unto the King immortall, invisible, the onely wise God be honour and glory for ever and ever, Amen.* So *Paul* 1 *Cor.* 15. *Oh hell where is thy victory? oh grave where is thy sting? The sting of death is sinne, and the strength of sinne is the Law: But thankes bee to God who giveth us victory through our Lord Iesus.* See also *Rom.* 7. 24. *Who shall deliver mee from this body of death? I thanke God through Iesus Christ our Lord.* Wee see, the Saints of old could make Songs of the Lambe, and his deliverance: *Moses* and *Miriam* gave not greater prayses for deliverance from *Pharao*, than they could make Songs for Christ; But how should wee doe so? Surely if we would take the like course with our base hearts at the Sacrament, which they could doe without it, wee should doe as they did: They filled their soules to the brimme with the meditation of his benefits: So should wee doe at the Sacrament. The Lord gives us a feast of him in all his dishes, wee may choose which our appetite most longeth after, (all summed up in the scales of his body and blood:) Meditate of that love which made him forget glory, and become shame, a worme of the earth: continue with long-suffering and baseneſſe, thirty yeares upon earth, that he might be called and annointed to suffer and dye. Consider his misery, reproaches, and indignities, from the vassalls of Satan: his being tempted by the Devill; spending dayes and nights in fasting and prayer: willingnesse to be taken by his enemies, and to endure his Fathers wrath to the uttermost, and crying out, *My God, my God, why hast thou forsaken mee?* Cull out what parcell

Patternes of thankesgiving for Christ.

Esay 63.1.

Revel. 1.5.

1 Tim. 1.17.

1 Cor. 15.57.

Rom. 7.24.

Exod. 15.1.

thou

thou canst from the cratch to the crosse, such as affords the deepest, the divinest grounds of meditation, able to conquer and ravish the soule, and to blow up that sparkle of love and thankes which is kindled in thee. Thou canst turne thee no way, but matter will offer it selfe to thee, to raise affections to the Sacrament.

Matter being thus raised, set thine heart on worke therewith: Let admiration at this love of Christ so set upon thee, a traytor, a rebell, when thou wert (not the most unprofitable or unworthy, but) most treacherous of a thousand others; let it cause thee to cry out: Why shouldst thou thus reveale thy selfe to me, and passe by so many? What should move thee to empty thy selfe to the bottome of all thy excellent contents, that thou shouldest obey even to the death of the crosse, and that for such a wretch as I. Oh! how my soule is linked to thee! How doe I love thee? What parts, wealth, esteeme, hopes, welfare, yea life it selfe should not be dung to mee in respect of thee! Whom have I in heaven but thee, or whom in earth to be compared to thee! Yea this abundance of thankes to Christ should carry thy heart through him to God the Father, as *Paul*, *Col.* 3. 17. speakes. O Father, how couldst thou spie out such a sinner as I out of a thousand, to choose and call mee home? how couldst thou forgoe thine onely Sonne, and suffer him to bee made the off-scouring of the earth, rather than I should perish! Oh! who is a God like unto our God, forgetting and pardoning the transgressions of the remnant of thine heritage! Oh! My soule magnifieth the Lord, and my flesh rejoyceth in God my Saviour! From both the Father and the Sonne, let thy thankes proceed to the Holy Ghost: Oh blessed Spirit, who bloweſt where thou listest, what moved thee to make this Sacrament, such a sweete seale of pardon, and heaven to such a staggering distrustfull creature as I am? Why hast thou assured my soule by these sweete pledges of security, that I shall not perish, nor for ever be separated from thee! My soule shall never forget such a blessed Spirit, as hath conveyed his best assurance into my soule, so barren and empty thereof before.

2. Heart raised thereby:
Iohn 14. 22.
To Admiration of God and Christ.
Psal. 2. 4, 5.
Psal. 73. 24, 25.
Col. 3. 17.
Mich. 7. end.
Of the Holy Ghost.

I say, thine heart should fasten upon God the Father, Sonne, and Spirit with all admiration and thankes; and from this thankes should issue into thy soule all peace, joy, complacence and delight in the Lord. All thy thoughts, desires, affections, purposes, endeavours, and abilities should pitch themselves in his fountain: wholly resigne up themselves to be at his command, mourning that the fruit should be come to the birth, and no strength to bring forth. Yea be-

2. To complacence, delight and joy:
Luke 1. 47.
Esay 37. 3.

sides this joy, thy soule being thus warmed and inflamed with the bounty of the Lord, should shake off deadnes, wearines, inconstancie, & renue her covenant with God for time to come, saying thus; Oh Lord, thus hast thou magnified mercy above justice towards me a sinner? But what can thy servant doe to thee? What shall I recompence thee with for all thy love? Oh! *I will take up the cup of Salvation and praise thee*! I will not approach to thee with flockes of Lambes, or with rivers of oyle, but with an humble, meeke, and righteous walking with my God! Oh! that there were such an heart in me of faith, love and uprightnesse, as to walke in and out with thee in all thy commandements, that it might goe well with me for ever! Oh that there were not rather such a base heart of sloth, ease, selfe, world and sensuality, to withdraw me! Oh! Let the thoughts of mine heart, and the covenants of my soule and tongue be ever accepted and ratified with thee, O Lord my God! Then should I goe 40 dayes to *Horeb*, even from Sacrament to Sacrament, in the strength of this thy feast! Yea this congregation wherein I stand, (which is partaker with me of the like mercy) should be a witnesse of my faithfulnesse, & in the midst of thy Courts & Temple should I performe the vowes which I have made! yea & that grace which I have found at thy Sacrament should goe with me, and follow me through my life, to season and sanctifie all my course, my prayers, my worship, my marriage, my company, my blessings, my crosses, my whole conversation! This may serve for a briefe view of Sacramentall Thanksgiving, or remembring the death of the Lord Iesus.

3. To thankefull expressions. Psal. 116.9, 19.

Deut. 5.29. Psal. 119. ult.

4. Indignation at our basenesse. 1 King. 19. 8.

Psal. 116, u't.

The second duty, is perpetuation; intimated in that clause of our Saviour. For so doing, yee shew forth the Lords death till he come. I will touch it but briefly. First know, it is not with the Sacrament of the Supper, as it was with that daily Sacrifice which the Iewes offered to God morning and evening. That was destroyed when the Temple of *Ierusalem* was ruined by *Titus Vespasian*. But the Supper of the Lord Iesus, typified (in part) thereby, is to last till the worlds end in one part of the Church or other. Popery by their cursed Masse, & other hereticks by their devices, for many hundred yeares together (through Satans enmity) interrupted shrewdly the purity of Christ Sacramentall. They brought in a Sacrifice for a Sacrament, and defiled this ordinance so farre, that they quite defaced it. The *Iewes* (as histories relate) in derision of the Supper, and of the Lord Iesus, were wont every Easter, to steale a Christian childe or stripling, and to crucifie him upon a crosse: all (as much

2. Duty. Perpetuation. Luk. 22.20, 21.

Esay 66. 23. The Sacrament eternall in the Church.

as in them lay) to destroy the true doctrine and memoriall of Christ Sacramentall. Truth is odious to the factors of superstition: and at this day, what doe Papists reproach with so base termes as the Supper of Protestants, calling the Table of the Lord by the name of an Oyster Board, and the Sacrament by the name of the Hereticke ordinary? alleadging, that their Altar and Transubstantiation are the onely true meanes to honour Christs Sacrifice, which they offer to God for the sinnes of quicke and dead, but not receive from God as a pledge of forgiveneſse & holineſse. Now marke, the Lord in all ages hath still upheld the glorious beauty of his entire Sacrament, against all such corruption and profanation. And that especially by sustaining his poore servants to shed their blood, in the defence of this cause. We know how many hundreds in King *Henry* the 5. 6. 7. 8. dayes, but more openly in Queen *Maries*, suffered in our own nation for the defence of this cause of God: besides the thousands of Martyrs in other Countries by the Inquisition and tyrannie of Popish Bishops. Neither are wee to looke, that in any age (till the kingdome of Christ come) this holy ordinance shall ever want enemies: who either openly or secretly, in part or wholly, will seeke either to undermine and obscure the purity and honour, or overthrow the substance of this Sacrament. But all in vaine: for this shall stand as a brasen pillar in the midst of the flood, and shall survive all corrupters and enemies; and shall be perpetuated in her honour and integrity, till the comming of the Lore Iesus to judgement, when all heresie shall perish with the breath of his mouth; & Satan himselfe be driven ftom earth, and confined for ever to hell.

How upheld.

But how shall this great worke be effected and continued in the Church so long, and so daily? Surely by those his people who are members of the militant Church, who (like Champions of Christ) shall stand out for this precious Iewell committed to their trust and safegard. Both Ministers by their diligent teaching the doctrine of the Sacrament, and vindicating thereof from the cavils and corruptions of Popery: And the whole Church both Ministers and people, by their receiving this Sacrament according to the pure institution of the Lord Iesus without leaven of mans mixture: Both these, I say, are appointed to perpetuate the honour and dignity thereof, in spite of all enemies. Indeed I grant, that perhaps each poore soule in receiving, doe not punctually attend this; but the Lord attends it in them, & effects it by them, while he sustains them by faith and good conscience, to come & partake this ordinance, incorruptly

Illustration of the meanes of upholding it.

I. Ministers teaching.

2. People in confessing.

corruptly and sincerely. We see then what a maine charge lyes upon every sound Christian: though he be no Martyr, yet he is a confessour to the truth of the Sacrament, so oft as he receives it, according to the ordinance. He holds out with an hand openly to all that can see, the death of Christ, till he come: and by his cleaving close to the will of the Ordeiner, becomes a witnesse to Christ Sacramentall: bearing downe, as with a streame, all popish, superstitious, Iewish, wilworshipping enemies of this holy Sacrament.

Onely such as by faith cleave to the institution of Christ, the doctrine of a Sacrament and Sacramentall relation, the promise of the Lord Iesus to be present till the end of the world with all such: I say, onely those that abandoning a Sacrament of forme and deede done, rest upon the power of a promise for making good the fruit of their receiving to their soules in the Spirituall nourishment of the Lord Iesus, doe beare witnesse to the Sacrament against all usurpers, who else by their trickes and devices would robbe the Church of this Monument. Therefore it concernes every true Christian, not onely to take upon trust from others, the doctrine of the Sacrament, but to understand it themselves warily in their receiving, that they cleave to the rule of Christ, and stop their eares to all Popish chapmen in this kinde, who if they might be hearkned unto, in their consecrated stones, adoration, and other cursed ceremonies, soone would the honour of the Sacrament lye in the dust. The duty lyes, not only upon the Doctor of the chaire, or the Preacher in the pulpit, but upon each member of the militant Church, That he shew forth the death of the Lord till he come. Keepe the trust which is reposed in thee, poore as well as rich, unlearned as well as skilfull, base as well as honourable. In this thou shareſt with the best (for kinde though not degree) that in thy receiving corruptly or purely, the truth & glory of the Sacrament is either preserved, or betrayed to the enemies of the death of Christ. If a man should betrust thee at his death with the dispensing of his wealth, and managing of his Orphans, as truly, as if he were alive to behold: tell me, durst thou be false to a man? And shalt thou dare to be false to God, who hath betrusted thee with the Church treasure, I meane the preservation of his Sacrament in her pureneſſe? Looke well to thy self therefore: Thou art now a Guardian of Christs Orphan, not a mans: and he will not hold him guiltlesse who shall forfeit this trust. And this be said of the second behaviour of each communicant in the act of receiving.

The great duty of a receiver urged.

The

The third followeth, which I call, holy accommodation of the senses and spirit of a receiver, to those Sacramentall Acts both of Ministers & people, occasioned at, & during the time of the Supper. In the former Treatise I have handled them at large with their use: Heere I onely touch upon them briefly, in point of Actuall behaviour. The summe is, that the Sacrament hath enough in it to busie & take up the whole man of him that receives it: and it is no dead object, but lively and fruitfull, to exercise him who delights in it: So that he shall not need to borrow devotion from the marking how this man and that woman carrie themselves, or by reading of Chapters, & such like helpes. But the Lord will have him bend his senses to marke what acts are there passing betweene God and his people; for he knoweth, that the behaviours fetcht from the Sacrament are ever safest and best at the Sacrament. And that by marking these acts, the soule of a beleever will gather one wholesome occasion or other to edifie it self: as for example. When he beholds the Minister of God standing in Gods stead, and separating the Elements; he gathers, that God the Father hath given the Lord Iesus to the Church; and thereby comforts himselfe in the free gift of God.

Duty to the Sacrament in her acts and passages.

The first.

Secondly, when he sees him to blesse and breake the Elements: he remembers that himselfe pierced and brake his body and sides by his sinne, and provoked the justice of the Father against him, which causes him to eate this Lambe, and to mixe sweete meate with the hearbes of mourning and contrition.

The second.

Thirdly, when he heares the Minister offer the Elements to himselfe in particular, he heares in him the voyce of the Father, exhorting him to apply the Lord Iesus to himselfe for his peculiar strengthening against Satan, the world, and corruption.

The third.

Fourthly, beholding himselfe to thrust forth his hand to take, eate and drinke the Elements: he rejoyceth to thinke, that God hath united them to Christ inseparably, that by the power of the ordinance, the one might carry the other into the soule, and the soule might fasten with faith and hunger upon both, as the true Nourishment of grace, peace, joy, unto eternall life: so that no enemy shall be ever able to frustrate the fruit of this Sacrament. Also when he sees the Church partake with him in these mysteries, he perceives an inward tender love and communion, quickned in his heart, & drawing him to rejoyce in his own welfare (as a member) in, and under the welfare of the Church, through which (as the body) each member receives her own special influence from the head.

The fourth.

The fifth.

Yea

The sixth.

Yea the *Psalmes* and Almes of the Congregation, sung, and given from a cheerefull and charitable heart, both to God and his poore children; doth provoke him to doe likewise, to sing with a grace in his heart to the Lord, and to distribute with a loving spirit to the necessities of the Saints. All which being pertinent relations to the Acts administred, doe further and ripen the soule in the grace of the Sacrament, so that it shall not neede to repent her of her labour, but with the end of the Sacrament reape also the fruit and carry away the blessing, and returning God the glory. And thus much of the behaviour of the communicant at the Sacrament; which if it were well weighed, what difference should we soone see? a maine difference betweene the baseneſse of man, and the Provision of God? Alas, this would banish all earthly, wearisome, sensuall, wandring carriage of communicants: who either for lack of sound knowledge, or else want of savour of heart, are faint to fill up the time of long Sacraments, with most tedious thoughts and affections, and so defile themselves in an irkesome receiving of that, whereto they made so solemne a preparation. Whereas we know, that as it is a greater commendation to a subject, to demeane himselfe duly in the presence of his Soveraigne, than only to spend thoughts before hand, how he may doe it: so it is no small comfort to a poore soule that hath painefully prepared it selfe, when also it can converse with God in the Ordinance, so, as it may lay no offence in the Lords and her owne way, from a plentifull dispensing of mercy upon her selfe, while the season of dispensing lasteth.

Conclusion.

And thus much for this Chapter.

Chap. X.

Touching the due carriage of a Receiver after the Sacrament ended.

The third and last Generall, carriage after.

TO conclude the whole Treatise, let mee also adde a word or two concerning this last, but not least duty of a communicant after the Supper; a piece of worke very litle regarded by the most. But let us know, that as some part of the Sacrament was entred upon in preparation, so some part of it is to be done after the publick action ended. I confesse it is counted a ridiculous thing by the most to be so precise, as never to have done: but to go from Church to chamber, & there finish the worke.

But

But to ſuch as make conſcience of other ordinances in private, this will be more welcome: and no paines will be thought too great for the attaining of ſo great commodity.

Briefly then, the Supper being ended, a Chriſtian receiver ſhould in private ſet himſelfe in the preſence of God, and performe theſe two duties: The firſt of faith. The other, due ſurvey of his receiving. Touching the firſt. A Chriſtian muſt cloſe up the whole action with the Amen, and ſo be it of faith, lotting upon the word of God, that it ſhall be to him in the fruite of his travell, according to that which God hath cauſed him to looke for. It comes in my minde what is recorded, *Acts* 12. of the Church aſſembled together in *Maries* houſe. Thee had beene earneſt to God for *Peter* in their prayers. It pleaſed God to heare them, and breake chaines and priſons by them; and to ſend *Peter* miraculouſly among them, as they deſired. Now when the Damoſell came in and told them it was *Peter*, they told her ſhee was mad; it was an Angel. Whence came this, that they ſhould ſo hardly beleeve that which they had ſo earneſtly prayed for? Surely, becauſe faith is ſuch a ſtranger to our ſpirit, even when it is at the beſt, that it ſeemes to be a grace above us. Carnall reaſon, feare, and diſtruſt are alway upon the latch ready to breake in when wee have beene moſt ſpiritually occupied, (how much more then ordinarily) and to buzze into our eares thus: Thus now thou haſt beene buſied, and as thou thinkeſt thou haſt diſcerned that which few have done at the Sacrament: but what if all this thy labour ſhould bee loſt? What if God ſhould doe neither good nor evill? What if for all this, thou ſhalt bee no better than if abſent? Oh! Heere then let thy faith ſtill bee attentive to guard thy ſoule, as Sathan is with his fiery darts to diſmay thee: bee able to quench them by faith: thinke it no ſtrange thing that unbeliefe hath never done aſſaulting thee: but ply thy ſelfe with this ſhield and Armour, till thou have frayed away Sathan from thee, and recovered thy former part in the promiſe. Say thus, Lord was thy word ſtrong at my going to the Sacrament, and is it weake at my returne? Doeſt not thou alway ſpeake the ſame thing? Is there any ſhadow of turning in thee? Shall I in the generall ſay with *Martha*, *Ioh.* 11. 23. 39. *I know thou canſt doe all things*; but when it comes to the puſh, then ſtart backe and ſay, Hee ſtinketh? Farre bee it from mee Lord thus to bee at a ſudden loſſe, as if thy promiſe were no bottome ſufficient to cleave to? This is the firſt thing which the

I. In ſpeciall duty.

1. Faith.

Eſay 53. end.

Act. 12. 15.

Lord

Lord lookes for, that thy faith should be as reall as the promise: and that thereby thy heart should bee fenced from the feares and distempers of carnall sense and distrust, which else will breake in upon thy wanzing heart, and weaken thy confidence: Alas! wee see nothing, nor heare any voyce from heaven: wee behold the boldnesse and presumption of Hypocrites, who after their receiving, are as merry as the best: and this troubles a poore soule when he findes staggering, in stead thereof. But, discourage not thy selfe: better is some feare where there is a treasure to lose, than all mirth, when thy heart is empty. Onely let this bee thy practice Lot thou upon the truth of God, to beare downe all thy doubts and distempers, as fast as Distrust and Sathan ply thee with them.

Faith lots upon the promise.

2 Chro. 20. 9. Examples of the act of Faith.

2 King. 4. 16. 28.

3 King. 1. 17.

Dispute for God as *Iehosaphat* did for victory. Didst not thou say O Lord, that when our enemies assaulted us on every side, if wee looked toward thy Temple, thou wouldest heare from heaven and deliver? Marke: very little appeared for him, all rather was against him; but he shooke all off with this casting himselfe, and lotting upon the word of promise. Said I not to my Lord, deceive mee not (saith that *Shunamite* to *Elisha*:) Shee had lotted upon his word, so that when the childe was dead, shee was cheerefull, and went to the Prophet to plead the promise. When *Adonija* was got to be King, poore *Bathsheba* and *Nathan* agree to goe to *David*, and encounter him thus: Did not my Lord the King say alway in our hearing, *Salomon* shall reigne; how then is it that *Adonija* reignes? Can these stand together? So shouldst thou say, Lord is not thy flesh meate indeede, and thy blood drinke indeede? Saidst not thou, that hee that eateth the one and drinketh the other, hath eternall life in him? Hast not thou promised, that thy Sacrament shall chase away my feares, my distrust, my old lusts of covetousnesse, and uncharitableneſse, impatience, and the like? Whence is it then that still they dare assault mee? The Lord tells thee, this is to try whether thou wilt rest in the worke wrought, or relie by faith upon the word, that it may bee a done deede, as it was a spoken word. Give not the Lord over then, cast not away thy confidence, but lot upon the word and say, I beleeve it must be so Lord, because thou hast said it: and if any should come and tell mee, methinkes you are better, since the last Sacrament, I should not thinke it strange; but answer, you say the truth, indeed, I beleeve I am so, for the mouth of the Lord hath spoken it: there-

Ioh. 6. 52.

fore

fore if I ſhould bee but as I was before, I ſhould make the Lord a lyar, and doe unſpeakeable wrong to him by my unbeliefe. Thus much for the firſt duty.

The ſecond duty followeth: That a Chriſtian after his receiving, muſt ſurvey the worke and the fruite of it, how he hath gained by his receiving, or what he hath loſt, and accordingly apply himſelfe. And that in theſe three paſſages following. For, if he find himſelfe diſappointed of that fruite which he looked for, that God hath not aſſiſted him in his attempt, if he feele that ſtill his heart is dead and darke, and the ſpirit hardened from receiving ſuch grace as God offers; then is he not to ſhake off all at 6 and 7, but to looke well about him. He is to conſider, that ſuch a watch word from God is not for nought, the Lord is not wanting uſually to his ordinance altogether. If in ſteed of a melting and broken heart, more cheerefull by the promiſe, more penitent and more watchfull upon the Sacrament, hee feeles the contrary evils to appeare; ſullenneſſe, looſeneſſe, deadneſſe, unmercifulneſſe; then hath he neede to conſult and give ſentence. And whereas hypocrites and time-ſervers looke at nothing, ſave how they may diſpatch the worke, and then make account that God is tyed to their girdles, although ſtill their corruption feſter and ranker in them ſo much the more; the people of God are impatient of ſuch ſhuffling and confuſion.

2. Duty, ſurvey of our receiving, in 3 Acts.

1. In caſe of diſapointment.

And they conclude there is a pad in the ſtraw ſtill: there is ſome excommunicate thing hidden in their tent, which they would not caſt out. And therefore, howſoever conſcience was content that they ſhould take ſome paines to prepare themſelves, yet the chiefe worke was neglected, and therefore either their perſon is ſtill unaccepted of God (being in his uncleanneſſe) or elſe ſome beloved luſt lyeth glowing at the heart, unſeene or elſe unpurged out. Thus was it with thoſe Iſraelites, *Deut.* 5. 29. and *Ioſhua* the laſt, and *Iudges* the 20, all who thought well of themſelves, vowed themſelves to the Lord: prepared themſelves very ſtrongly to fight in a good cauſe againſt villanous treſpaſſers. But God was not with them, but ſlew 42000 of them, even by thoſe men of *Gibea*, worſe than themſelves. The reaſon was, that although the cauſe was good, yet they were unfit to handle it at that time, their conſcience being crazed with Idols. But when they ſaw the roote of the malady, they durſt no longer kicke againſt the pricks: but fell ſadly to ſearch out their ſinne by faſting and prayer, to breake their hearts before the Lord, to weepe, repent, and renew covenant. And upon this

What to doe in that caſe.

Deut. 5. 29.
Ioſh. ult.
Iudg. 20. 22. 23.

this the Lord altered his course also; and at the third onset, gave them the victory. Even so must it be with these: they must not give the Lord over in this Sacramentall discovery: they must blesse him unfainedly that hath rather by frowning upon them, and by turning a day of feasting into a day of sorrow, shewed them their corrupt condition, than to leave them still hardned in their sinne! Oh! If thou belong to the Lord, thou canst not endure so bitter a countenance of his to be cast upon thee; but recover his favour by a thorough purging out that venome which defiled thee: yea if ordinary meanes will not serve, extraordinary shall; of the practice whereof, I have spoken in the chapter of Repentance, and the triall thereof.

The 1 Act in case of want of feeling.

Secondly, if thou finde it to be otherwise upon due survey of thy receiving; to wit, that thou hast beene faithfull to God and thine owne soule in the worke: so that thy conscience doth not accuse thee, nor the Lord frowne upon thee: and yet for all that, thou still wantest that feeling and savour of the Sacrament which thou desirest to walke with: then thou art to apply thy self otherwise; that is, thou art to conceive, that as yet thou art not fitted to receive such measure of grace, nor to use it well; but rather wouldst be puffed up with it, and not be able to honour God with it. The Lord therefore goes about to try thy desire, how long it will last, and how long it will thirst after the grace of the Sacrament, and against the next time, grow more earnest by this thy forbearing; The Lord would empty thee more of thy selfe, and convince thee how unworthy a vessell thou art to have it powred into thee, and he had need buffet thee, and bring thee low before he dare trust thee with it: and, seeing all this is not from hatred, but in love, set thine heart at rest, make no haste, nor limit the Lord, but patiently waite and be well doing, & in time the Lord shall break the pride of thine heart, and let in his promise by faith sweetly into thee, so that thou shalt not repent thee that thou went for a time deferred, that thou mightest be after rewarded with more comfort, and learne to boast of the Lord.

What to doe in this.

2 Cor. 12. 9.

The 2. Act in case of satisfaction.

Thirdly and lastly: If thou finde that the Lord hath sweetly satisfied thee with that fruit of the Sacrament which thou wentest for to his feast of the Lord Iesus; so that now thou art as one set at liberty, cheerefull in heart, meete for thy calling, and purposely bent to obey: Then thou art to apply thy selfe a third way. And thou art to doe somewhat for the present, and somewhat for time

to

to come. For the present, to renue again thy thankfull heart to God, who at last hath heard thy desire, and quit thee of thine adversary which alway upbraided thee with thy unfruitfull Sacraments: and now with poore *Hanna* to receive this comfort, as one that meanes no more to looke with a sad heart, but to honour the Lord in the strength of his owne gracious faithfulnesse: and to knit thine heart to him by the band of so undeserved mercy. Secondly, for the present also thou must ground thy selfe in experience of Gods love, that it may be a pledge in thy bosome of like, yea (if thy sinne let not) of greater mercy, that thou maist not be to seeke of it. For the time to come, thou art to practise two things 1. To use some meanes. 2. To exercise some Graces. For the first, thou art to set thy selfe on worke to pray and seeke the Lord to nourish this fruit of the Sacrament in thee: and by all meanes to blow it up as with bellowes, yea, to hatch this mercy in thee, that it perish not. As *Paul* bids *Timothy*, to preserve that trust committed unto him, by the laying on of hands. And so shouldest thou take heede least thou loose, 3 *Iohn verse* 8. the good things thou hast laboured for, till thou get a full reward.

What to doe? 1. For present. 2. For time to come. 1. Exercise some meanes. 2 Tim. 4. 14.

Likewise there are two graces of the Spirit which all such have cause to practise. The first is feare. The second is care. By feare I meane as *Heb.* 2. 1, Taking heede least these good things leake out, through the secret chinkes and crackes of our false hearts. Iealosie of loosing grace, is like the tender eye-lid, which keepes any offence from the eye. And watcheth narrowly to all occasions against all temptations of the world and Satan, whereby this pearle might be endangered and imbezzeld. The mother whose the living childe was, would not give any way to the cutting it in sunder, but the false mother would; and by that *Salomon* bewrayed her. So is it here. An hypocrite who wants this Treasure (as the proverbe saith) will sing before the theefe, having nothing to loose, although he goe in the midst of a thousand dangers, hee is not troubled: but the traveller who carries a round charge about him or behind him, cannot be so merry. He comes not to a place of robbing or hazard, but he will be sure to have his company neere him, and to have his hand upon his hilts. Oh! he is sensible of his money! So is a true Christian: The grace which hee receives from Gods hand, brings with it a jealous heart, least by some meanes or other he forgoe it. Blessed is he who thus feareth alway, and standeth, upon his watch.

2. Some Graces. 1. Feare. 2 King. 2. 28. Pro. 28.

2. Care. Secondly care. That is, hee is very studious and painefull to improve that Talent which hee hath received from the bounty of the Sacrament. If he finde that faith and her fruits be planted truely, he
Matt. 25. 16. 17. playes the occupier of these Talents. We know a bare man, having gotten a stocke together, and borrowing upon use daily, had neede to looke to himselfe, as knowing all his hope is in his credite, that he can hold quarter, and keepe dayes of payment. So ought it to be with a Christian: he goes every Sacrament deeper and deeper into Gods Bookes. That faith, peace, and grace which he meets with at the Sacrament, is as a new borrowed summe of the Vsurer. If he come not to the Sacrament for the better, he knowes he comes for
1 Cor. 11. 27. the worse. Therefore all his care is, how he may improve this treasure, and be daily able by his occupying, to keepe credit with God, and to finde favour with him for new receits, as his needes require. The grace of the Sacrament is costly and requires good improovement: And except a man walke in the exercise thereof more faithfully and fruitfully, the Lord will withdraw his gifts, and come upon him as a hard master, who will exact the uttermost penny of encrease. And we know that commonly if the Vsurer fall sore upon a debter, he breakes his backe. To avoid this misery, learne this.
Matt. 25. 27. The more God betrusts thee with, the more care doe thou nourish in thy selfe that thou grow: That so the Lord may receive his own with increase. And by this meanes of reviving thy selfe after the Sacrament thou shalt finde the fruit of it to abide in thee constantly: and to be a meane of thriving in a good course. Which grace the Lord grant! And for this third duty after the Sacrament, and so of the whole doctrine of the preparation, and this second Treatise, thus much be said.

An

An Appendix, added to this second Treatise, consisting of two Chapters.

CHAP. XI.

Shewing some directions how a communicant may finde his preparation to the Supper, sweet and familiar.

IT is the will of God that all his people doe finde his yoake easie, and his burthen light: both in those duties which ought ever and at each instant to be done, as to beleeve, repent, to live well, and to be ready to dye: as also those which are for ever due, but not at every instant to doe: But at such seasons as are meete and appointed for them, as, to preach, heare, pray, receive the Sacraments. To insist in the Supper onely in this place: The Lord loves not that it should be a toyle to his people, either to try themselves before, or to communicate at the Table, or to survey their worke after. Yet impossible it is, but so it must be and will be to such as please themselves in nothing, save in their ease and formality of serving God: But to such as know that God will have his yoake put on, and hath promised to make it sweete, it will become so, if they will yeeld neckes to it, and beleeve. Let none mistake me herein. I know that no man must diminish or take away the least dramme of weight from any service of God: it were cursed presumption and sacriledge to doe it: and cursed be he that doth the worke of God negligently. Yet neither ought any to adde any weight of his owne to the Lords worke, and to make it heavier than himself hath made it. But take it as God hath framed it, most light and cheerefull to an heart applyed thereto. Now to apply what I have said, to this Sacrament: What one worke of God (among the outward) is so shrugged at, and wearisome to the most, as this of Triall and receiving the Supper? On the one side men feele a great difficulty in the dispatch, and on the other side, the Kings command is streight, a necessity is laid upon them, and woe to them that doe it not; and what comes of this? Surely they breake through it with head

How to make our preparation sweete.

Gods will is, it should be so

Matth. 11. 28.

Revel. 22. 18

Ier. 48. 10.

Yet to the most it is tedious, and why?

and ſhoulders, and doe it as they can, their owne eaſe and ſloath they will not ſhake off, and the Lords yoake they are loath to take on. To prevent this eye ſore, I have ſet down theſe few directions, which I commend to the teachable: as for the foole (ſet in his frame) I know though one ſhould bray him in a mortar, yet would not his folly depart from him.

Rules againſt it. 6.

Rule. 1. Tit. 1. 15. And firſt generally ſeeing that onely *To the pure all things are pure*; and nothing be it never ſo pure is ſavory to an uncleane heart, whoſe minde and ſpirit is defiled: Let therefore this be the firſt rule, That the heart and conſcience be pure, and ſo preſerved daily: for ſo the inner man will delight in the Law of God, and the bent and ſtreame of the ſoule will goe that way, although wee be not continually buſied in the outward performance thereof, as in receiving the Sacrament, or hearing, &c. Whereas they, who ſtill abide in their uncleaneneſſ, and their hearts are corrupt within them, are at no time fit for any duty, whether preſent or abſent; for why, they delight onely in that which followes their own principle, yea in any thing, ſave that which tends to the honour of God, and their owne profit and comfort. So then, firſt I ſay, let us get a beleeving heart, and a pure minde thereby, nouriſhing it daily, and then the inward man will bend it ſelfe to walke with God, in ſuch duties as it meets with, be they liberties or croſſes, be they hearing, prayer or Sacrament, nothing ſhall (through mercy) come amiſſe to a prepared heart: But as the playing of all leſſons is equally ſeaſonable to a well tuned inſtrument, ſo here.

Rom. 7. 24.

Rule. 2. Secondly, being ſet thus in frame, wee muſt ſo goe to worke daily. That is, wee muſt live by faith, daily apprehending Chriſt to our ſelves in his promiſe, for the ſupport of our life by his daily influence and nouriſhment. For ſeeing the Lord is willing to give us Chriſt to be our wiſedome and holineſſe, and to be ours to put on and doe all we have to doe in, as well any day, yeſterday and for ever, as well as to day. *Heb.* 13. 8. yea as well every day as at the Sacrament, to become our meate indeede and drinke indeede: what (ſave unbeleefe) ſhould hinder, why we ſhould not take him every day as well as any day, him (I ſay) with all the benefits, as pardon, peace, and direction, both for doing and ſuffering, living and dying well? Chriſt is not for a Pageant or Proceſſion, to gaze on once a yeare, but for uſe, & to live upon daily, as *Paul* ſaith,

Gal. 2. 19. *Now live I, yet not I but Chriſt in me: and the life I live is by faith*

in

in the Sonne of God. To this end consider further, that wee receive the same Christ in the Sacrament, and in the promise: If then wee be upholden by faith in the promise daily, that Christ will be our patience, strength, hope, and will doe all our workes in us: Then by the same faith the Sacrament will be welcome to us, although it were as daily as in the primitive Church, *Act.* 2. because still wee receive the same Christ, though in a differing conveyance. Deceive not thy selfe about thy life of faith, and then thou shalt not be easily unprepared for the Sacrament. The Souldier that lyeth alway in Garison is fitter to encounter the enemy in the field, than one that commeth from the shop or plough, untrained for the battell.

Esay 26.16.

Act. 2 end.

Thirdly, we must be vigilant against those evils daily which steale into us, whereby we make a separation betweene God and us, and so, betweene us and his Ordinances; setting a gulfe betweene us and them, so that we cannot come at them easily, as the Sacrament by name: And contrariwise, we must maintaine our daily fellowship with God daily, in faith, patience, meekenesse, diligent use of meanes, meditating of the word, absteyning from techinesse, worldlinesse, pride, inconstancy, unthankefulnesse, remissenesse of spirit, busying our selves about other, or more things than we are called to, &c. Which although at the time of committing them, they seeme nothing: (we not thinking of after-reckoning, or what hurt they will doe us) yet in the meane time, we are corrupted and hardned therewith ere wee are aware. Little dreaming what an ill handsell they make us toward the Sacrament. And moreover, when we would finde them out and confesse them at the Sacrament, we cannot so easily bring it to passe, our hearts being a farre off to seeke through their distemper. So then (in a word) keepe we our hearts undefiled, and shun occasions as wee may: and we shall finde our Sacrament worke mightily set forward thereby: so that the solemnenesse and hardnesse of the taske will be well over: and wee shall come to it not as a Beare to the stake, but as to our appointed food; for why? Is not this our fellowship with grace much furthered thereby? Marke but this: When we have newly beene at the Sacrament, we seeme pretty well affected: And what hinders us from being so continually, if such scurfe brake not out to defile us? but wee imagine (basely) that fellowship with sinne and Christ, light and darkenesse, may be held together, which cannot be.

Rule 3.

Eph. 6.18.

Iam 4 2.

Heb 3.14.

Psal. 32.3.

2 Cor. 6.16.

Fourthly, if we have beene prevented by Sathan, our own loosenesse or other occasions, and haue fallen into the sinne before named,

Rule 4.

am. 3. 40. med, or the like: That we practiſe a daily repentance thereof, breaking our hearts, and faſtning upon the promiſe, (by which we muſt get pardon, and new ſtrength to obey) and abhorre all ſodering up of our falls by our owne devices. All men will confeſſe that ſinne muſt be repented of, or elſe it will hurt us; but we make queſtion of the time when it muſt be; and ſo Sathan bids us, put it off till after when more leaſure is, or till the Sacrament come: for then it muſt be done, and then as good make but one worke of it, as many, and ſpare our ſelves a labour; and repent of all altogether. But he that is wiſe, finding out his errours and ſinnes daily, will repent daily, and not put it off ſo long till hee have forgot it, and ſo the worke will prove the more tedious. Beſides, daily repentance keepeth the heart faſt and tender, and preſerves us wary of offending afterward. Even as when the water is much frozen by an hard and deepe froſt, either it muſt be broken and kept thin every day, that ſo the cattle may drinke eaſily; or elſe it will renew her hardneſſe, ſo that it will be hard to peirce it: Even ſo if wee ſuffer our hearts to goe on in ſinne, till we come to the Sacrament, wee ſhall not have them ſoft at our command, but ſhall be much cumbred with them.

Rule 5. Fifthly, our experience of former receiving ſhould helpe and ſtrengthen us againſt next time; We ſhould not be as riven veſſells which ſuffer the liquor to run out as faſt as it is powred in; Or as the ſive, which while it is in the water, holds water as well as a paile; but if out of it, then preſently dreines out: Contrariwiſe we ought, when we come from the Sacrament (as I have ſaid) ſeriouſly to ponder what good wee have gotten there, or what we have failed in: if we have failed, we ſhould covenant to humble our ſelves, till we have caſt out that failing, as unbeleefe, ſloath, uncharitableneſſe, which deprives us of the fruite we looked for, as peace, joy, growth in grace. But if at the Supper we have felt theſe to revive in us, then ought we to retaine their worke and power in us, from
1 King. 19, 8. day to day, till we receive againe. When *Eliya* had eaten bread and dranke water, hee went on forty dayes in the ſtrength of it. So ſhould we who have fed upon other dainties, and ſo ſhould we not be alway new to begin, but keepe our old grace, and increaſe new, which is indeed to grow by the Sacrament. But of this before.

Rule. 6. Laſtly, we muſt ſo uſe all private meanes of Religion, as they may be helpes to the publike. For private meanes are often, publike ſeldomer: If then ſo oft as wee prayed, or read, or conferred, or meditated, we could have our eyes upon that hard taske of the Sacra-

ment,

ment, and either pray for blessing upon it after, or else blesse God for the good wee have formerly received: If we would in private by our selves muse of it, and aske others how they have found it easie: we should finde the Sacrament a cheerefull and comfortable worke for us to goe about, in comparison of that we doe. But wee commonly mind these things all at once, when the Sacrament calls upon us: which maketh it strange unto us, because it is not the object which our eye was upon before hand. And for these 6. Rules of direction, thus much.

CHAP. XII.

Why the Sacraments are so unworthily partaken by some, and so unfruitfully by others.

TO that which I have said of the unpreparednesse of men to the Sacrament in the former Chapter: I may adde somewhat of the unprofitablenesie and unfruitfulnesse of them, in this last period of my Booke. No man neede wonder that hee who is awcke and unwilling to a worke, commonly findes it to thrive with himselfe accordingly, that is, to prove barren and fruitlesse. Therefore the former Chapter might be a reason sufficient of this. Howbeit because the sore is deepe, I will dive a littel further into the causes hereof, both in the worser sort, as also in the better, touching upon the remedies briefely

Most receive unprofitably.

In the worser sort (for I would have none thinke that I confound the diseases of all sorts) I have observed some causes to proceede from inward, some from outward respects. Touching the inward: first, one cause is the generall ignorance of people. True it is, Popish blindnesse and error is removed, touching the merit, necessity and worke wrought: and generally people are free from bread worship: yea they thinke there is some excellent thing in the Sacrament; but if yee come to the upshot of the matter, namely to demand what a Sacrament is, to what end ordained, what fruite it affords, and how to be received: yee may goe (even in Townes duly and well catechised) and picke out scores yea hundreds of people, who can give no common sensible account of this ordinance: But are as blinde, about the doctrine of it, as the mole in the

I. The worser sort. Causes: 1, Inward. I. Ignorant:

earth. What then shall be said of such as live in utter darkenesse?

Remedy. The cure of it is, that these understand, that as *Hosea* saith, they perish for lacke of knowledge, yea ignorance rotteth the heart and maketh it naught, and therefore that they cast out this bitter roote,

Hos. 4. 6. Esay 25. and get some measure of light: and plucke off the cover of darkenesse.

2 Cause. Superstition. A second cause, is superstition; causing a solemne yea Popish over reckoning of the Sacrament, viz. That it is so holy a thing that all must not meddle with, fitter to be shrined up under a Canopy, than brought forth into over ordinary use: Alas! few men are worthy to come to such mysteries: It is well for them they have devout hearts, aud love they: But as for that wisedome, faith, and charity, which is necessary to partake them, they come short, and so (they doubt) doe many that make themselves skilfuller than they: Therefore they finde enough of it to come at Easter, and sometimes neglect it then also. Oh! blinde idiots! The devill hath cast upon you the oyle of superstition to burne you up, as hee hath

Remedy. cast the water of contempt upon the former. But for remedy know, That the Lord loves not extremities: he will neither admit the despising scorner, nor the superstitious esteemer, but count them both guilty. If God allow the Sacrament to his faithfull people in ordinary, thy superstitious mannerlinesse is out of season: let reverence bring thee to God, but cursed be that superstition which beates thee off.

3. Cause. Profanenesse. 2 Cor. 6. 16. A third cause is brutish profanenesse of life. What communion is there with Christ and Belial? Many doe so debauch their lives with odious drunkennesse, cosenage, lying, swearing, Sabboth breach,

Ioh. 3. 20. with other abhominations, proclaiming their sinne as *Sodome*, abhorring the light, and maintaining their lusts and pleasures against it: that their hearts are powred out as water: and there is no heart left in them to looke after the Sacrament: They tell themselves in

Matth. 7. 6. secret, That such holy things are not for dogges: Swine more become the trough than the Table: The Divell also takes on and torments them (if they dare looke toward the Sacrament,) and tells them, They have another trade to thrive upon, their whoring, their riot, their roaring, and emptying themselves into their lusts without all controll, and stabbing all that give them a crosse word, must be their joy and delight, and in stead of all Word and Sacrament. And thus they desperately goe on saying, There is no hope, *Ieremy*

Remedy. 2. 25. The remedy is, That they submit to Gods terrours, and stop their

their ungodly courses, and try if the terrours of God can tame them, and bring them into some generall compasse.

A fourth cause is, conceit of mens civilitie, innocencie and good life among men: but voidnesse of grace, and being quite estranged from the life of Religion. Now how can such finde any relish in the Seale of that Covenant which they regard not? Its enough for them that they keep their Church, shunne the Alehouse and drunkennesse, be no open profane offenders: but they keepe quarter with their owne Idoll, and set up that in stead of God, his Word and Sacrament, their harmelesnesse and curtesie, must goe for pay with men, though they be never so fullsome in Gods account. I condemne not civility, nay I praise it: yet the resting in a principle of our owne, starves the heart of Gods grace, when a man resolves there to pitch. Let these men learne to be out of all favor with themselves, knowing that their excellencie stands in a thing which is quite under line of grace, and so seeke to season their soules with true understanding of their enmity with God, and care to keepe covenant with him, which only can make the seales savory.

4. Cause. Conceit of civility being out of Covenant.

Remedy.

Some outward causes there are also of this: First, the want of the Ministery, and meanes of knowledge of Gods Ordinances, and the Supper by name. How should Ministers preach of the Seales that understand not the doctrine of Christ himselfe? Nay I mourne to speake it, divers Ministers neither unlearned, nor unpainefull (in their kind) nor ungodly; yet in point of the Sacrament, doe little acquaint either themselves or the people with it, almost through the yeare except in a passage a farre off. I dare not boast my selfe, I know well mine owne wants: but if I might draw any to emulation, I durst say, That whereas my poore labours for twelve yeares, were more upon this, than any other one point; I am not ashamed to say, I found the argument more fruitfull at the end, than all the while. And doubtlesse many good people there are who mourne for the barrennesse of their Ministers in this kinde, as much as their owne deprivall of the benefit.

2 Externall causes.

1 Want of meanes.

Remedy.

Secondly, base example. Sinne, 1 *Pet.* 1. 18. goes strong in the streame of tradition. When as in a towne you shall have twentie families into which the knowleege and favor of the Sacraments never entred: how should it descend into their children? No, But as 2 *King.* 17. *ult.* that worship which those Samaritans had learned, was continued many hundred yeares after, even till Christs time, *Ioh.* 4. So here, looke what unsavorinesse of Sacraments was

2 Base example. 1 Pet. 1. 18. 2 Kin. 17. ult.

in

in the grandfather and father or mother, it descends as an inheritance to their posterity, running in the bloud as a disease. The remedy is, that young ones doe withdraw themselves from such cursed customes of profaneness, and suffer the word to season their hearts more deepely with grace and the love of holy things more deepely, than lewd custome hath leavened themwith the contrary.

Remedy.

Thirdly Scandall. When the bad stumble at the actions and lives of such as are frequent receivers (who may be hypocrites) and when they see that such dare cogge and cozen men of their estates, undoe men by breaking and running away: and sometimes be as joviall and merry companions as themselves, as to lie, traduce others, breake promises, play the worldlings, and the like; Oh! they conclude, There is no great matter in receiving the Sacraments, and if this be the religion of such, let us abide still drinkers, &c. Oh! fearefull scandall! Thou shouldest binde thy selfe by receiving to an inoffensive course of meekeness and love, that thou mightst winne honour to the Sacraments. But for redresse hereof, let such consider the woe to all that offend others, and all that are offended at others. Its just with God to set one against the other, that such may perish who love not the truth: One shall not neede to mocke the other. This for the first.

3 Scandall.

Remedy.

Now for the better sort, even with them also it is not well. They debarre themselves of the sweete fruit they might enjoy. And why? Surely because the entire value and honour of the Sacrament is not nourished in their hearts, the true gaine of them continues not in their soules. They ponder not the spirituall nature of them, they beleeve not that God can blesse them as he hath promised, they hold no strength from them any time, but forget it by their vanity and giddinesse. They cannot see how the Spirit of Christ gives efficacy to the Sacrament to purge them from the wrath, revenge, lightnesse, abuse of liberties: and the lesse they gaine by them (through their owne sinne) the lesse they love them. Much lesse doe they consider the sealing power of Sacraments to give the soule assurance of that which other Ordinances alone cannot. The remedy whereof, being that which oft hath beene pressed, I neede not urge it. Only I aime at this, that I may give the Reader a view together of these diseases for his better recovery.

2. Better sort. Causes. No pondering the spirituallnesse and worth of Sacraments.

Remedy.

Secondly, even the better sort are much given (oft times) to hide their owne follies, and to beare with themselves too much, even in those errors which breake out openly enough to the eyes of the wise

2. Cause: Hiding of their sinne.

wise observers. Now if the sight of our wants is not all that God requires of his people, what shall be said to such as in selfe-love applaud themselves, and looke so much at their few commendations, that they are lothe to acknowledge their blemishes. And sure it is, he that walkes with sence of few wants, makes God superfluous in his Sacraments. For remedy hereof, goe to the Chapter wherein this point is purposely handled.

Thirdly, many of these are deepely tainted with worldlinesse and have no measure in their earthly businesse: whereby neither their preparation to the Sacrament, nor their survey of it, either before or after can finde roome with them. All is too little, for worke, worke. Oh! thou shalt have thy belly full of it one day (with aking and sorrow) when conscience shall present thee with thy sinne, and shew thee how many Sacraments, and the fruit of them, this gulfe of the world hath devoured without recovery: And what a narrow entrance into heaven, it hath caused to thee, who (if thou hadst been enlarged to Gods opportunities, as they to thee) mightst have found a large doore opened unto thee. Then shalt thou be wearie of those cavills which thy covetous heart hath cast upon the Sacrament, as these; Where finde ye that so much cost is required to the Sacrament, that men must lay aside their businesse, and looke after that? Nay, where findest thou that the matters of so divine a Nature must stoope to thy base trash? And so ingrosse thy heart, that when holy things are in hand, thy soule is no where lesse than where thy body is? So that thou hadst as good doe never a whit, as never the better? The Remedy is, Resigne up thy selfe and ends to God: make him the Moderator, and hee will not defraude thee of thy worldly due, if thou wilt be ruled: But if thy selfe be judge, the Lord must needes prove the lozer. To these I might adde more. As that men make a dead worke of the Sacrament; they live not by faith in it, they walke not humbly and tenderly, but suffer smaller evils to lurke in them and defile them; till they feele conscience crazed, they make not up their breaches by speedy repenting, but soder and crust them over, they ply not Sacraments with other private and personall helpes meete to preserve the grace thereof; but in the midst of their slightnesse, vanities, and pleasures which they mixe with holy things, they looke to fare as well as those that watch closely to those succors; wherein as they are foulely deceived, so let them know, that the Lord is righteous, and will not conceale the labour of love in his better servants to equall the slight

3 Deepe worldlinesse.

Remedy.

More causes added.

and

Remedy. and careleſſe with them in bleſſing. For remedy whereof, let them
Concluſion of looke backe to the Chapter of Repentance. And thus at laſt I have
the whole. alſo finiſhed theſe few advices, added to the Doctrine of preparation: Craving therefore of him, who is *Alpha* and *Omega* (and hath now brought us to an end of our purpoſe) that hee would ſet home this doctrine of the Sacrament to the hearts of the Readers: I finiſh the whole Booke.

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